

---

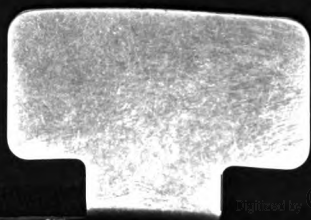
This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google<sup>™</sup> books

<http://books.google.com>











# THE PASSION OF OUR LORD

*a*

" Mine only schoole shall be Mount Calvarie ;  
The pulpit but the Cross ; and teacher none  
But the mere Crucifix to mortifie ;  
No letters but Thy Blessed Wounds alone ;  
    No commaes but Thy Stripes, no periods  
    But Thy Nails, Crown of Thorns, Spear, Whips, and Rods.

" None other book but Thy unclasped Side,  
Wherein's contained all skills angelical :  
None other lesson but CHRIST crucified  
Will I e'er learne, for that is all in all :  
    Wherein selfe curiositie may find  
    Matter to please the most displeaséd mind."

JOHN DAVIES, *Christ's Crosse.*

THE  
PASSION OF OUR LORD

*Meditations on the whole Narrative*

*FROM THE LATIN OF COSTERUS*

EDITED BY THE REV.

JAMES HIPWELL

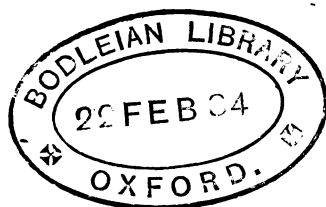
"Forasmuch as CHRIST hath suffered for us in the flesh, arm yourselves likewise with the same mind."—1 ST. PETER iv. 1

RIVINGTONS  
WATERLOO PLACE, LONDON

MDCCCLXXXIV

1101. e. 10.





# CONTENTS.

	PAGE
Editor's Preface . . . . .	vii
Author's Preface . . . . .	xiii

## MEDITATION

I. CHRIST's going out of the House from Supper .	1
II. The Entry into the Garden . . . . .	6
III. The Great Perplexity of CHRIST in the Garden .	10
IV. The First Prayer of CHRIST . . . . .	14
V. The Second and Third Prayer of CHRIST . . . . .	19
VI. His Agony and Bloody Sweat . . . . .	24
VII. The Coming of Judas with the Soldiers . . . . .	29
VIII. The Falling of the Jews to the Earth . . . . .	33
IX. The Kiss of Judas . . . . .	38
X. The Ear of Malchus cut off . . . . .	43
XI. The Captivity of our LORD . . . . .	48
XII. The Acts in the House of Annas, and the Sending to Caiaphas . . . . .	53
XIII. The Blow in the House of Caiaphas . . . . .	58
XIV. The Denying of St. Peter . . . . .	62
XV. The False Witnesses in the House of Caiaphas .	68
XVI. The First Condemnation of CHRIST, and the Mocking	74
XVII. The Second Condemnation of CHRIST in the House of Caiaphas . . . . .	80
XVIII. The Death of Judas . . . . .	85
XIX. The First Accusation of our LORD before Pilate	92
XX. The Examination by Pilate . . . . .	97
XXI. The Second Accusation of our LORD before Pilate	103

*b*

MEDITATION	PAGE
XXII. The Acts in the House of Herod . . .	108
XXIII. The preferring Barabbas . . .	113
XXIV. The Scourging of our LORD . . .	120
XXV. The Crowning of our LORD . . .	126
XXVI. Pilate brings forth our LORD to the People .	131
XXVII. The Third Accusation of our LORD before Pilate . . .	137
XXVIII. The Second Examination by Pilate . .	142
XXIX. The Fourth Accusation of our LORD before Pilate . . .	148
XXX. The Condemnation of CHRIST . . .	155
XXXI. The Carrying of the Cross . . .	160
XXXII. The Women following CHRIST . . .	168
XXXIII. The Crucifixion of our LORD . . .	175
XXXIV. The Title of the Cross . . .	183
XXXV. The First Word on the Cross . . .	192
XXXVI. The Division of His Garments . . .	201
XXXVII. The Mocking . . .	208
XXXVIII. The Second Word on the Cross . . .	215
XXXIX. The Third Word on the Cross . . .	224
XL. The Fourth Word on the Cross . . .	232
XLI. The Fifth Word on the Cross . . .	242
XLII. The Sixth Word on the Cross . . .	250
XLIII. The Seventh Word on the Cross . . .	259
XLIV. The Death of CHRIST . . .	268
XLV. The Signs at the Death of CHRIST . . .	275
XLVI. The Conversion of the Centurion . . .	281
XLVII. The Opening of CHRIST's Side . . .	286
XLVIII. The Taking Down from the Cross . . .	292
XLIX. The Burial of our LORD . . .	298
L. The Guarding of the Sepulchre . . .	305

## EDITOR'S PREFACE.

THIS edition of Coster's *Meditations on the Passion of our LORD* is, in the main, a reprint of a translation by R.W.,—an exceedingly rare book,—published at Douay, in 1616.

His writings, numerous as they are, scarcely appear to be as well known as they certainly deserve to be. Probably, a reason lies in their unattractive style and form. For "his insight into the significance of the sacred utterances is perfectly marvellous, . . . he says sharp and *piquant* things in a quiet unassuming manner; and unless the reader is quite on the alert, he may miss some very happy remark couched in a few pregnant words." ("Post-Mediæval Preachers.") Nowhere, as we should expect, will the truth of these statements be more apparent than in this treatise on the Passion of our LORD, told by the Evangelists themselves with "the minute particularity of a diary."

The Editor had already commenced an independent translation, when, through the kindness of the Rev. J. P.

Kane, he made the acquaintance of the present one. It had many things to recommend it. The quaintness of the original, its conceits, its illustrations, found an appropriate expression and diction. And many of the drawbacks in style will, it is thought, be quickly forgotten in the natural and simple freshness of the treatment, the high religious tone maintained throughout, and the spirituality of the Author everywhere obvious. A good deal of this is in striking contrast with some more modern writings, which lack a much to be desired and convincing simplicity. Perhaps, on the other hand, these Meditations demand for their true appreciation, very definite and devotional dispositions.

All will admit that the Meditations are characterized by their *thoroughness*. Every word is made to tell; indeed, the lingering echo, as it were, of the word so lovingly dwelt upon, not infrequently suggests a line of thought affording further spiritual nourishment, and training powers the exercise of which every fruitful meditation implies. If there is no mistake on this point, one of the hopes of the Editor will be fulfilled, and the republication of the Meditations already vindicated.

For, is it not a matter of experience, that many earnest people, as yet only dimly conscious of the benefits of habitual meditation, are losing heart by reason of failures arising out of a difficulty they cannot overcome? The

help or encouragement they receive from books, valuable as these are for other purposes, fail in the important particular, that it is not of the right kind. Commonly, too much is done for them, or that which is done is not *graduated* either to the powers, or to the spiritual standpoint. The level, and it is often a dead one, is too greatly assumed. Such earnest souls suspect, that much of what they are in deep need, lies hidden in the Word; they know it is a treasure, but there abides the feeling akin almost to despair, that nevertheless it is not written for their learning, nor does its undoubted comfort make them hold fast the blessed hope of everlasting life. Humbly they ascribe to their own sinfulness a want of capacity, which may be no more than a want of training. Will not such persons find encouragement in the method which Coster employs? in the very simplicity and spontaneity of the thoughts? Will they not see how much there is where least was expected; how every little effort, apart from an anxious analysis of its particular worth, contributes to the end in view? And, meanwhile, the power of concentration is being fostered, the imagination controlled, and the capacity enlarged. Other than slothful lives are daily substituting the reading of well-intentioned "aids," and the many devotional books, for the necessary work of meditation. This reading may, or may not, invigorate the spiritual strength, but

it cannot do for it what even a little meditation can. Hence the unhappy condition of numbers, who are resting in their possession of doctrinal knowledge, as if it were one and the same thing with spiritual reality and its consequent energy. They mistake a dreamy purpose for "this *do*, and thou shalt *live*."

Addressed primarily to Religious, these Meditations naturally speak the language best understood in our Religious Communities.

And those Priests who are as yet unacquainted with the Author's works, will, it is hoped, find in this book many practical thoughts available for their public or private ministrations. The treatment of the Seven Last Words is indeed beautiful. The writer of the book on Post-Mediæval Preachers questions, "whether a priest could possess a more valuable promptuarium for sermon composition or catechetical lecture than Coster's volumes." But the Editor ventures here to urge a still more important consideration—the systematic and public training of our people in the art of meditating. We have done something in the way of teaching them self-examination by asking questions aloud and making pauses for each soul to find what it has to say to God in answer to them. Cannot we stand before our classes or congregations, similarly, for the purpose of teaching them *how* to meditate? It is easy to picture Coster doing this.

First, a few chief heads might be agreed upon ; and, if written on a black board so much the better. Then, one thought at the time might be expressed, and a pause made for it to be mentally elaborated by those present, or for any prayer to be offered which the occasion suggests. After each pause, the Priest would appropriately give his own meditation on the words considered, and so preserve a steady interest. And, in some cases our people might be encouraged to bring for inspection their own written efforts. Of course, this refers only to the *training*. But surely the results are worth all the labour, and in the end would prove to be a great economy.

It remains for the Editor to indicate his personal responsibility in this reprint. The spelling has been modernized ; some equivalent word has frequently taken the place of one less edifying ; and a few omissions have been rendered necessary in the very slight process of adaptation to English Catholic readers. There has been no intention hereby of "improving" upon the Author ; what is not omitted, and the absence of notes, will exonerate the Editor from the charge of such an impertinence. The passages from Holy Scripture have in every instance been verified and taken from the Authorized Version, or, in the case of the Psalms, from the Book of Common Prayer. Occasionally this has involved a slight alteration of the text.



The Editor is responsible, also, for a few pages of translation. The only copy he could obtain was imperfect.

Lastly, the Meditations have been re-arranged so as to show, almost at a glance, the order and connection of the thoughts as they occur.

Special attention is directed to the Author's Preface, by no means the least worthy portion of the book. It bears date, Antwerp, January 18, 1587, and was therefore written in the fifty-sixth year of his life, and the thirty-fifth of his admission, by its Sainted Founder, into the illustrious Society of JESUS. He died 1619.

JAMES HIPWELL.

LONDON.

## AUTHOR'S PREFACE.

TO THE SODALITY OF THE MOST BLESSED SACRAMENT  
OF AQUICINCT'S COLLEGE, IN THE UNIVERSITY OF  
DOUAY.

### *THE BEST MANNER OF MEDITATING ON THE PASSION OF CHRIST.*

It is manifest that the end for which Almighty God created man was, that being endowed, not only with that inferior part which is common to him with other creatures, but also with the peculiar privilege and pre-eminence of a celestial mind, he should only employ his exterior senses in the managing of outward and transitory things, and with his mind, surpassing all human affairs, should aspire wholly to God, and be carried to Him as to his First Beginning. Wherefore, it is wonderful and much to be lamented, that some, unmindful of their condition and end, do with such earnestness follow these temporal vanities, as if they wanted this Divine understanding, with minds not elevated on high, but fixed on the earth, creeping like worms upon the ground, so that the very brute beasts, who by a certain instinct of Nature

seem to retain a memory of the benefits they have received, accuse them of ingratitude, whom, lest you should seem, dear brethren, to resemble, you are accustomed, together with the frequent participation of the Holy Sacrament, to give yourselves daily to the pious meditation of heavenly things—that although in your bodies you be here on earth, yet your mind is transported into Heaven, where you converse with the Blessed Saints, and with CHRIST Himself, labouring to unite your mind to Him, from Whom, at first, it did proceed.

This godly endeavour of you and all pious persons, that I might in some sort promote and further, I have gathered together divers Meditations on the Passion of our Blessed Saviour, which may minister unto you occasion and matter for many devout and profitable contemplations. Which Meditations I have thought good to commend unto you, for divers reasons.

First, because nothing is of such force to move men's minds, and to inflame them with the fire of the love of God, as the serious cogitation of benefits, especially such as are so great, and proceed from so great a LORD and GOD. Some, indeed, whose consciences are oppressed with the burden of sin, are oftentimes reclaimed from their wickedness, by the horror of Death, Judgment, and the pains of Hell; but the virtuous sort, and such as serve Almighty GOD rather for love than fear, are wholly set

on fire with the love of their Redeemer, through the remembrance and meditation of His Death and Passion.

Secondly, because nothing doth so easily present itself unto our understanding, as the meditation of the pains, torments, sorrows, and tribulations, wherewith in our whole life we are environed and beset on every side. As for Heaven, Hell, and the Last Judgment, because they are not subject to our sight and seem to be afar off, we do not sufficiently conceive and apprehend the same ; but the afflictions of the body and the anguishes of the mind we understand, and oftentimes experience more than we would.

Thirdly, because I know no meditation to be more acceptable to our Blessed Saviour, than that, which we conceive of the bitter Passion, which He suffered for us. For, as a conqueror doth rejoice at the remembrance of his battle, so we may well think that CHRIST our LORD is delighted when we do often remember His Passion ; because, that by so bloody a combat He hath obtained a perpetual and renowned Victory for Himself and us, and also, because herein He seeth our thankfulness which we render unto Him for so great a benefit.

Fourthly, because I perceived, that the meditation of no other thing could be so necessary for mankind, as of that from which alone is derived unto us the Remission of our Sins, our Justification, our Works of Merit, and our whole

Salvation. Which, certainly, is the principal cause why the Catholic Church according to the institution of the Apostles hath ordained that the memory of this Passion should in sundry ways be so often iterated,—by making the Sign of the Cross with our hands ; by Pictures and Images of the Passion, which the lay people are accustomed to use instead of books ; by Fasting on Fridays ; by the yearly celebration of the Passion at the end of Lent ; by Sermons ; by Lessons ; by sounding of Bells and such like ; yea, CHRIST Himself hath instituted a most Sacred and Daily remembrance of His Passion, to wit, the Holy Sacrifice of the Mass, wherein His Death and the Shedding of His Blood is most clearly represented unto us.

Fifthly, because greater utility redoundeth unto us by these Meditations, than by the contemplation of any other thing whatsoever. For, all good things are purchased for us by the Merits of our Saviour's Passion, just as in a well-furnished shop, all precious wares of virtues, and good examples are to be found. But that you may the more easily reap these fruits, I think it requisite to propose unto you certain advertisements touching the best manner of Meditation. For many are deceived, who think it is sufficient to repeat in their minds the History of the Passion ; or by consideration thereof to feel an inward delight ; whereas, notwithstanding, it

availeth little to their salvation, if, withal, affection and will be not thereby moved. Meat never satisfieth a man, if he only look upon it and do not put it into his mouth, chew it with his teeth, and let it down into his stomach. The knowledge, indeed, of the History is the ground of meditation ; and the discourses of the understanding do afford the matter ; but all the profit consisteth in this, that the will which beareth the greatest sway in man be moved with many affections, inasmuch as *that* only meriteth, *that* only loveth, *that* only directeth all our thoughts and actions towards God.

Therefore, to comprehend all in a few words, those who have treated best this matter of Meditation, have designed and set down unto us seven affections of the mind, which may be moved with this consideration of the Passion ; to wit, Compassion, Compunction, Imagination, Thanksgiving, Admiration, Hope, and the Love of God, which I will explicate unto you briefly, and in few words, to the end you may understand, after what manner you may be employed with profit, in these ensuing Meditations. For by these seven ways, as by seven teeth, the matter ministered by these Meditations may be chewed, and with the affection tasted and digested.

The first, therefore, is *Compassion* ; that is, an affection of mind by which we participate in other men's griefs, and affections ; feeling the same, though not in body yet

in mind, by which affection the grief of the sufferer seemeth to be divided and communicated with another, and is thereby greatly mitigated and assuaged; just as on the contrary side, it is much augmented and increased, if either we deride Him, or be not moved with His afflictions. CHRIST our Saviour, to diminish our sorrows, would suffer for us and condole also with us; as the Apostle saith, "*We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin*" (Heb. iv. 15). And, truly, though we cannot lessen, by this our sorrow, the most grievous and excessive sorrows that our Saviour suffered for us, yet this our compassion is most grateful to Him, whereby we make His Dolours ours, and apply His Sufferings unto ourselves. Wherefore the Apostle hath said very rightly, we are "*joint heirs with CHRIST; if so be that we suffer with Him, that we may be also glorified together*" (Rom. viii. 17). He who will not be a partaker with CHRIST in His Sufferings, cannot be a partaker with Him in His Kingdom. There are two things which are most available to provoke this commiseration:—

1. The condition of the Person; that is to say, His Nobility, His Goodness, His Piety towards men; and such other things, which do aggravate the indignity of His inflicted miseries.

2. The cruelty and immanity of His torments. If, therefore, we desire to feel in our hearts this commiseration, we must consider in every article—

(a) Who it is Who suffereth.

(1) That it is GOD, Who, with His Majesty, filleth Heaven and earth.

(2) A most honourable Man descended of the House of David, and conceived by the Holy Ghost, in the womb of the Virgin.

(3) One most learned in His understanding, and most Holy in His Will, Who, by no error or sin, did ever offend either GOD or Man.

(4) One most grave and sober in His conversation, being never seen to laugh, but often to weep, and that for our sins.

(5) One more beautiful in His Body than all the sons of men, and of a more tender and delicate complexion.

(b) We must set before our eyes the greatness of His torments, and with what particular pain every member was afflicted, considering—

(1) That all the senses of His Body, and all the powers of His Soul, sustained their proper and peculiar tortures.

(2) That His torments were most grievous, both by reason of the most tender constitution of His Body, and also because He wanted all interior comfort to endure the same. Certainly it is the undoubted opinion of all



Divines, that never any creature endured such pains and torments as our Blessed Saviour did. If we see a wicked man suffer such punishment as he hath most justly deserved, we cannot but be moved to compassion and grief, and, if we see but a dog or an ass cruelly whipped or beaten, we are presently touched with commiseration. Ought we not then to condole with the Son of GOD suffering so unspeakable tortures, and that for our sakes?

The second affection is *Compunction*, or sorrow for our sins ; when we are induced to an horror and detestation of our sins, by the remembrance of our Saviour's Passion ; which may easily be done, if we ponder what the malice of sin is, and what torments it hath drawn upon CHRIST our Saviour. As GOD is Infinite, so the malice of sin which is committed against GOD is also infinite ; and this malice, in the justice of GOD which ought not to be violated, could not by any satisfaction be taken away, but by That which was Infinite. Wherefore, either an infinite pain was to be endured, which no finite creature could endure ; or for an infinite time, which the damned in hell endure ; or by an Infinite Person, Which is GOD Himself. Hence let us proceed and consider what it was, that drew GOD from Heaven to earth, and induced Him to undergo His Passion. This was nothing else but our sins. For, if man had never sinned, GOD had never been Incarnated, never suffered, never died.

Wherefore, as for the sinner his sins prepare a place in hell, and for the thief his theft prepareth his punishment, so for our Blessed Saviour our grievous sins have procured a necessity of suffering death. The malice, therefore, of sin is above all things to be detested, which caused even our LORD GOD Himself to be crucified. But lest thou, perhaps, shouldest imagine, that the grievousness of sin is hereby extenuated, because CHRIST did not suffer for thy sins alone, but for the sins of all the world ; be thou assured of this, that the malice of sin is not thereby diminished or impaired ; but the singular virtue of our Saviour's Passion is declared, which hath washed away the sins, not of this or that man, but of all the men in the world. For the merit of His Passion is infinite, and no malice whatsoever is able to countervail it ; which thing alone doth sufficiently discover the grievousness of sin, because without the infinite merit of CHRIST, it could not be forgiven. As therefore, if one only man see the sun, it will shine no more to him alone than it would do to him and all other men together, and as a man doth no less kill another, when alone he stabbeth him to the heart, than if he should take ten or twelve others to assist him in the same, so even one mortal sin (for redeeming whereof, the Death and Passion of the Son of GOD was necessary) is no less the cause of our Saviour's Death, than all the sins of the world joined

together. Neither doth the Passion of our Saviour bring us less profit, because undertaken for the universal salvation of the world, than if it had been undertaken for me alone.

The third affection is *Imitation* ; whereby we desire to follow and imitate those rare excellences, which we discover in CHRIST, as the Apostle teacheth us (1 St. Pet. ii. 21): "*CHRIST also suffered for us, leaving us an example that ye should follow in His steps.*" And again (1 St. Pet. iv. 1): "*Forasmuch then as CHRIST hath suffered for us in the flesh, arm yourselves likewise with the same mind.*" There are two things, principally, to be imitated in our Saviour's Passion. The one is a desire to suffer for us ; the other is a great heap of virtues, which appeared so plainly in this His Passion, that though our Saviour spake nothing, yet, by His example, and from the Pulpit of the Cross, He taught all kind of virtues ; yea, and taught them most perfectly. For He was destitute of all interior comfort, which doth ordinarily accompany our virtuous acts ; and there wanted not means, whereby He might have resisted His Passion. Wherefore in every Meditation, we must search out—

- (a) What virtue is chiefly commended unto us therein.
- (b) How our Saviour exercised the same.

(c) We must stir up a desire and firm purpose to obtain that virtue, devising the means whereby it may be

acquired, and imploring the assistance of our Saviour to accomplish our intent. CHRIST, in His Passion, gave us a pattern of all virtues, but especially of those which the Scriptures do so often commend unto us. Of which are—

(1) Humility ; whereby being most bitterly scoffed at, clothed in a white and purple garment, crowned with a Crown of Thorns, less esteemed than the murderer Barabbas, crucified betwixt two thieves, and suffering many other mockings and contempts, He always humbly behaved Himself.

(2) Meekness ; whereby He ever showed Himself mild and gentle to all men, endured torments most patiently, was silent in all reproaches and injuries, never used any excuses, and never offended anybody with His language or froward actions.

(3) Obedience ; which then deserveth greatest commendation, when hard things are commanded, and those by wicked men. CHRIST was not only obedient to His Father, "*even unto death*" (Phil. ii. 8), the death of the Cross, but also to wicked judges and torturers, whom He obeyed simply, cheerfully, and constantly, when He put off His garments, put on the purple, received the Crown of Thorns, carried His Own Cross, stretched out His Hands and Feet to be nailed, and did many other things that they commanded Him.

(4) Charity ; which then only seemeth to be perfect,

when, for GOD's sake, we love not only our friends, but also our enemies, esteeming them, not our enemies, but our friends. This our LORD seemeth to have performed most abundantly, when, speaking of His most perfect Love, He said, "*Greater love hath no man than this, that a man lay down his life for his friends*" (St. John xv. 13). For albeit, it may seem greater charity to yield our life for our enemies, yet that charity is indeed most perfect, which acknowledgeth no enemies, but reputeth those for our friends who are our enemies ; and doth good no less to them than to our friends. Now CHRIST was so tenderly affected towards His enemies, that the more injuries and wrongs He received at their hands, the more His love increased towards them, and the greater the benefits He bestowed upon them. Like unto fire, which the more it is blowed, the hotter it burneth. Therefore, in the whole time of His Passion, He prayed unto GOD His Father for His enemies ; "*for the love that I had unto them, lo, they take now My contrary part: but I give Myself unto prayer*" (Psa. cix. 3). When He was fastened to the Cross, and the Blood ran out of the four fountains of His Hands and Feet, then with a loud voice, He prayed for them that crucified Him, and at the last, when He yielded up His Spirit, He moved with exceeding charity the hearts of the bystanders to faith and penance.

(5) Mercy ; which is the daughter of Charity. By this our LORD gave unto us His garments, honour, fame, estimation, flourishing age, strength, health, and life.

(6) Contempt of the world ; by which He refused all things, which the world admireth and accounteth good, and took upon Him those things, which the world abhorreth ; for riches choosing Poverty, for honours Contempt, for pleasures Pains, for commendations Mockings.

(7) Perseverance ; through which, being neither overcome by His Mother's sorrows, nor moved by the heaviness of His friends, nor conquered by the derision of His enemies, nor wearied with the torments of His Body, He would not come down from the Cross, which He had ascended for thy salvation.

The fourth is *Thanksgiving* ; by which, pondering the benefits bestowed upon us, we break forth into praises not in words only, which is the least praise and action of thanks, but rather in heart and works ; that, weighing in our minds the great benefit bestowed upon us, we should esteem much thereof, and take heed of all offending our Benefactor ; and omit no occasion in all things to requite it. There are five things, which do move much unto this thankfulness :—

- (a) The evil, which we have escaped.
- (b) The good, which we have received by the benefit.
- (c) The worthiness of our Benefactor.

(d) The manner of the benefit bestowed.

(e) The condition of the person, upon whom the benefit is bestowed.

Therefore, that we may be moved to thankfulness, we must consider—

(1) The evils, which we have escaped through this Passion of CHRIST. As sin, the greatest of all evils, blindness of mind, hardness of heart, bondage of the devil, foulness of the soul, the present peril of eternal fire so grievous as cannot be conceived, so long as it hath no end, so certain, as without CHRIST, it cannot be avoided.

(2) The goods which we have gained ; as grace, justice, the adoption to be the sons of God, sacraments, Sacrifice, virtues, the promise of everlasting life, and, to be brief, all goods both of body and mind. For there is no good thing in man's life, which the Passion of CHRIST hath not given or preserved.

(3) The dignity of the Person ; for even as we are wont to allow a great stipend to a nobleman, or learned man, for a small office, than to a plain countryman for a great labour, so we ought to be more thankful to the more worthy person. How thankful, then, shall we be to CHRIST, Who is of infinite dignity.

(4) The manner of the benefit bestowed ; to wit, gratis, and not without great labour. God made heaven

and earth without any trouble by His Word only ; but thee He redeemed with pains, Blood, and His Own Life ; and for all these benefits He requireth nothing of thee, but praise and thankfulness.

(5) The condition of the person upon whom the benefit is bestowed ; if base, if an enemy, if ungrateful. What are we then ? if, as the wise man saith (Wisdom of Sol. xi. 22), "*the whole world before GOD is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth,*" what in comparison of GOD shall one silly man be, who compared with the whole world and with all the multitude of men, is nothing ? Holy Job hath expressed our baseness (xvii. 14) : "*I have said to corruption, Thou art my father : to the worm, Thou art my mother and my sister.*" Now we are not only base, but we were also enemies, estranged and averted from GOD, neither seeking nor desiring His grace, but rather rejecting it, when it was offered. When, therefore, thou shalt consider—

(a) That thou art delivered from the greatest, most certain, and everlasting miseries,

(b) That thou art endued with most high and infinite goods,

(c) By the Most Mighty GOD of Infinite Majesty,

(d) With so great labour and pains as never any mortal creature sustained ; thou canst not choose, but



think, whether it is fit that so abject a creature should be dissolved into praise and thanksgiving.

The fifth is concerning *Hope*. By the consideration of three things our hope is much shaken and weakened.

(a) The purity which is required for eternal life, into which nothing defiled or unclean shall enter.

(b) The strict examination of the Judge, Who will demand an account of every idle word, and will reach unto the division of the soul and spirit, and will search out the cogitations and intentions of the heart.

(c) Our baseness, who offend the justice of GOD with our daily sins, and live full of concupiscence and imperfections, and do not enter into the inward cogitations of our hearts.

To diffidence, the Passion of CHRIST giveth help and remedy, and lifteth up the heart of a sinner to confidence and hope. For—

(1) As the glory of eternal Life requireth great cleanness, so the Passion and Blood of CHRIST washeth away all our iniquities ; It causeth our souls to be more bright than the sun ; It maketh us the sons of GOD ; It giveth us right unto everlasting Life, that now we go not into a strange, but into our own inheritance.

(2) The judgment of CHRIST is very strict ; but the merits of the Passion of CHRIST can well bear the severity thereof, because the satisfaction is greater than

the debt ; and our sins being in number infinite, His Merits are in value Infinite ; and, to be brief, He shall be our Judge, Who was our Advocate, Mediator, and Redeemer, Who, that He might give us Heaven, paid the price thereof for us, that is to say, His Blood, which He shed for our sins, not ignorant of the value and dignity of that which He shed with so great pains and labour.

(3) Our baseness is very great, being able to do nothing of ourselves ; but His grace communicated unto us through the Merit of His Passion, addeth an admirable splendour and brightness to our souls, remitteth all our sins, giveth us strength and power to work, and addeth such dignity to our works, as to be able to merit everlasting Life. Therefore, our Hope will be much confirmed, if we consider that all the wealth of CHRIST, all His merits, all His fastings, labours, pains, and, to be brief, all that ever He did or suffered is ours, no less than the goods of the husband belong unto the wife, which she may use for the payment of her debts, and her other necessities.

The sixth is the *Love of God*.

(a) The nobility and beauty of the thing beloved, stirreth up the affection of Love ; even as we are inflamed with the desire of virtues and sciences, through their beauty and excellency.

(b) Love ; when we see ourselves first beloved. And to increase this love, it availeth much—

(1) If we see the love of our lover proved, not only by words, but also by great benefits.

(2) If he procured these benefits for us, by his own great labour and discommodity.

(3) If we often repelled him, and did him injuries, and yet his love was not diminished thereby.

(4) If by all his labours and troubles, he desireth nothing but to be beloved again.

All these hath CHRIST done for us in His Passion.

(a) He loved us in deed and truth, and gave us all good things.

(b) He, to His great discommodity, became poor, that He might enrich us ; and took upon Himself all evils, that He might replenish us with all goodness.

(c) Being so often repelled by us, He abated nothing of His love.

(d) He requireth nothing of us, but our love. "Love," saith He, "and it is enough." Moreover, that thou mayest love, thou must observe the laws and conditions of a lover, which CHRIST expressed in this His Passion.

(1) That we always think of that which we love ; and this by the example of CHRIST Himself, Who because He would never forget us, engraved us in His Own Hands.

(2) That we speak often of it ; for "*out of the abundance of the heart the mouth speaketh*" (St. Matt. xii.

34); and this also by the example of CHRIST, Who, on the very Cross, spake to His Father of us, and prayed unto Him for us.

(3) That we fear nothing more, than to offend him whom we love ; as CHRIST hath taught us, Who referred His Passion and all that He had to this end, that He might induce us to love Him.

(4) That we bestow all our labours and endeavours to help our friend ; for CHRIST laboured not for Himself but for us.

(5) That we should desire to be always with our friend ; for the delight of CHRIST is to be with the sons of men, Who hath sought us on sea and land, in the air and in hell, that, having found us, He might join us with Him in everlasting bliss, and communicate His Divinity to us.

The seventh and last manner of meditating upon the Passion proceedeth from *Admiration*. This Admiration is commonly provoked by some new, strange, and incredible accident. Now there are four things, which show the Passion of our Saviour CHRIST to be exceeding admirable.

(a) Because He suffered, Whose Majesty cannot suffer ; Who is the glory and joy of Saints ; Whose dignity is Infinite ; Whose Life is Eternal ; and Whose power is incomprehensible.

(b) Because He suffered for them by whom He was punished, base men, enemies, and ungrateful persons.

(c) Because He suffered so many torments as never any mortal man endured ; as well if you consider the torments themselves, as also His ignominies, His irrisions, His poverty and the other miseries of His life.

(d) Because when He redeemed mankind by His Passion, He used admirable means for the fulfilling thereof. For—

(1) With the great weakness of His Body, He joined great power ; wherewith He beat down, and overthrew the devil, the prince of this world.

(2) He joined perfect Justice with perfect Mercy ; for taking compassion upon man, He suffered the rigour of God's Justice upon Himself.

(3) His excellent Wisdom shined forth in that, which to men, seemed exceeding folly, "*CHRIST crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness*" (1 Cor. i. 23). Great Wisdom also it was—

(a) To overcome His most subtle enemy by art and suffering ; and, to cast him down with the same weapon by which he had overcome.

(b) To deliver us by such a kind of punishment ; in which He might lay up for us a Medicine for all diseases, and set before our eyes an example of all virtues, and kindle the flames of love in us. For nothing doth so

much incite us, either to the Imitation of CHRIST or to the Love of GOD, as this bitter Passion of our LORD. And thus much shall have sufficed to have spoken of affections.

Now, that we may use these Meditations with fruit and profit for the salvation of our souls, these few things ought to be observed—

(a) That we come not unprepared to meditate, but as the wise man adviseth us (Ecclus. xviii. 23), “*before thou prayest, prepare thyself.*” Which preparation consisted in this, that laying aside all will to sin, we commit ourselves wholly into the Hands of GOD; and put out of our mind all external cares and agitations; and pray unto CHRIST very earnestly for His grace, that we may obtain very wholesome fruit by this meditation.

(b) That, first of all, we read the Evangelical Text of that Meditation, and then the Meditation itself, either wholly or in part.

(c) That, we lay aside the book, and repeat in our memory what we have read, and consider what affections may be stirred up thereby, labouring to excite and move them in ourselves.

(d) That, we break forth into some speech and prayer unto GOD, through that affection, which is now stirred up in us, and that we either praise or admire GOD, or pray for the forgiveness of our sins, or for some other

benefit, or, to be brief, that we speak those things which our minds so moved shall dictate unto us. It will profit us also to begin first at the beginning of these Meditations, both because we shall better understand the History of the Passion ; and also, that by little and little we may proceed from the lesser to the greater.

Also, to the end that these Meditations may be more grateful and profitable, I have inserted nothing which is not sound and approved, because the uncertainty shall not diminish the authority nor be a hindrance to devotions. For nothing is affirmed in this History, but what the Scriptures say, or the Fathers confirm, or Tradition undoubtedly delivereth. The documents themselves, which are joined to these Meditations, are for the most part taken out of the ancient Fathers, or out of the later writers, who have written best on the manner of meditating upon the Passion of our LORD. I have drawn out some Meditations of purpose somewhat long, especially such as are either of great force to move our affections, or may be used severally for sermons, as, for instance, those on the Seven Words, which our LORD spake upon the Cross. For I was desirous in this book not only to set forth the manner of contemplation, but also to help the Preachers themselves ; that they may teach the people profitably, and stir up their minds with divers meditation.

And I have thought good to dedicate this my labour to you, my best beloved brethren and fellows, as to those whose peculiar institute is to honour and receive the Blessed Body of CHRIST our LORD in the Most Holy Eucharist ; and to defend the honour thereof against the blasphemies of wicked heretics ; that, coming to CHRIST's most Holy Table, you may according to the commandment of our LORD repeat in your memory His Passion, Death, and Burial, and make your bodies fit sepulchres for the Body of our LORD ; and, with your minds, render unto Him praise and thanksgivings ; to be short, being inflamed with the love of Him Who gave Himself wholly for you, you may likewise employ yourselves wholly in His service, and the help of your neighbours.

To conclude, I pray you, that in recompense of this my labour, ye will vouchsafe to offer up your prayers to our Blessed Saviour for me, that by His grace I may be partaker of those benefits which by His Death and Passion He hath purchased for us. Farewell.

Your Servant in CHRIST,

FRANCIS COSTERUS.





# THE PASSION OF OUR LORD.



## I. MEDITATION.

### CHRIST'S GOING OUT OF THE HOUSE FROM SUPPER.

#### I.

“And He came out, and went, as He was wont, to the Mount of Olives ; and His disciples also followed Him.”—ST. LUKE xxii. 39.

“And when they had sung an hymn, they went out into the Mount of Olives.”—ST. MARK xiv. 26 ; ST. MATT. xxvi. 30.

“He went forth with His disciples over the brook Cedron.”—ST. JOHN xviii. 1.

#### CONSIDER CHRIST began His Passion

(a) From Prayer.

(b) From His going out of the place of supper, because He would not be apprehended as an eater and drinker ; but as one praying unto God, and the Patron of mankind ; and because His host, with whom He supped, should sustain no damage by His Passion, Which ought to profit all men, and to hurt none.

(c) He went over the brook Cedron, by which way in old time David fled from his son Absalom (2 Sam. xv. 23). A brook in the Holy Scriptures signifieth the

incommodious things of this life, as in the passage "*the stream had gone over our soul*" (Ps. cxxiv. 3), all of which very great calamities our SAVIOUR overcame with exceeding constancy of mind.

(d) He went to the Mount of Olives. "*Mount*" signifieth excellency, and "*Olives*" Charity.

Here do thou CONSIDER, that CHRIST began His Passion with great, earnest, and fervent prayer; with much constancy of mind, and exceeding Charity, in which virtues He was well exercised, as appeareth by these words, "*as He was wont.*" He inviteth thee, likewise, to the same virtues when He carried His Apostles with Him; for, except thou art diligent in prayer, except thou avoidest the perils of evil occasions, except thou makest a resolute purpose, except thou art inflamed with the love of GOD, and, to be brief, except thou dost diligently use virtues, thou shalt never overcome thy temptations. Follow then our LORD with His Apostles, and pray Him that He never leave thee nor forsake thee.

## 2.

"Then saith JESUS unto them, All ye shall be offended because of Me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee."—St. MATT. xxvi. 31, 32; St. MARK xiv. 27, 28.

CHRIST in His Passion took the beginning of His griefs from His disciples; who, seeking to save themselves by flight, did all either waver in faith, or openly deny our LORD. CONSIDER every word.

(a) "*All.*" Not one shall stand for Me.

(b) "*Ye*" whom I have bestowed so many benefits upon, and loved so dearly.

(c) "*Shall be offended,*" that is, shall sin, being estranged from Me, and none of you shall, in this time of My Passion, be free from sin ; ye shall be offended but I will not offend.

(d) "*Because of Me,*" of Whose words and deeds, after the sight of so many miracles, ye can justly take no manner of offence.

(e) "*This night,*" that is, by and bye, or in the night of ignorance.

Now call thy wits unto thee, and mark whether these same things may not happen unto thee, I say, unto *thee*, on whom GOD hath bestowed so many good things ; at Whose counsels and deeds, nevertheless, thou takest offence ; for that trouble of thy vicious mind in adversity is referred unto CHRIST our LORD, Who either sendeth them, or, at the least, permitteth them. But such kind of offence riseth always in the night, that is, from thy blindness ; for if thou wouldest all at once look upon the benefits received at GOD's hands, and the rewards prepared for thee, and the evils which thou hast committed, thou wouldest resolve in thy mind never to be moved with any adversity.

CONSIDER here, the cause of thy offence and scandal, I say, thine own evil and troubled will ; and pray unto GOD that He will lighten thy darkness, because thou hast never any just cause of anger and discontent.

CHRIST promiseth that He will go before thee into Galilee, in which promise He declareth His own goodness, Who never foretelleth any afflictions without hope of consolation. Admire here, the benignity of CHRIST ; and pray Him, that He never suffer thee to be tempted above thy power, but that He will increase His grace in thy temptation, that thou mayest be able to sustain it.

## 3.

“Peter answered and said unto Him, Though all men shall be offended because of Thee, yet will I never be offended. JESUS said unto him, Verily, I say unto thee, That this night, before the cock crow, thou shalt deny Me thrice. Peter said unto Him, Though I should die with Thee, yet will I not deny Thee. Likewise also said all the disciples.”—ST. MATT. xxvi. 33-35.

The Apostles, after the Communion of the Body of our LORD, had made a firm resolution to live well, and were fervent, and followed CHRIST : as thou oftentimes, especially after receiving the Holy Eucharist, dost seriously resolve to amend thy life ; but in time of consolation, thou must also think of the time of desolation, and of the expectation of contrary things, lest thou shouldest desist from prayer through vain confidence. Resolve, therefore, to do well before GOD ; and, praying for His help, be vigilant and observe all thine own actions ; be not rash nor negligent ; for if the prince of the Apostles did slip, who spake confidently out of his love and charity, how can he stand, who through pride and ambition, or for some other cause, hath too much confidence in himself, and who doth seldom resolve to

amend his life, or set GOD before his eyes? Contemplate here, also, that the sorrow of CHRIST was not small to leave His disciples, whom He loved so dearly, troubled and sorrowful for His departure.

This place is very fit to meditate upon those things, which a man feeleth in time of consolation ; as quietness of mind, joy, illustration of the understanding, and so forth. And, contrariwise, on such things as he feeleth in time of desolation ; as perturbation, sourness, and darkness of understanding ; to the end that he may, in time of prosperity, propose unto himself such good things, as in adversity he shall not change.

Pray unto CHRIST, that He never forsake thee in time of adversity.





## II. MEDITATION.

## THE ENTRY INTO THE GARDEN.

## I.

“Then cometh JESUS with them unto a place called Gethsemane.”  
—ST. MATT. xxvi. 36.

“Where was a garden, into the which He entered, and His disciples.”—ST. JOHN xviii. 1.

BEHOLD the place where CHRIST began His Passion.

(a) Near unto a village or farm.

(b) In Gethsemane, which signifieth a fat valley.

(c) In the garden.

For through sin, we got an unclean village ; that is, worldly and frail things, which, by their own instinct and nature, slide down to the earth again. CHRIST would begin our Redemption from thence, whence we were fallen through sin. *Gethsemane*, or fat valley ; as it doth rightly signify the valley of mercy, so it doth plainly declare the Passion of CHRIST had need of great mercy and clemency. It changed this world, full of miseries, into a place flowing with mercy.

CONSIDER then, that this world is like unto a dirty valley ; in which is much dirt and filth ; with which, men being polluted do forsake God. But to such men as follow CHRIST, this same world is, like a shop, full of the mercies

of GOD and of our merits, in which so long as we live mercy is offered abundantly, and such rewards gotten by good works as never shall have end. But it was a *garden* wherein CHRIST prayed; for Adam sinned in a garden, and in a garden we have all offended. For what is the world but a little garden pleasant to behold, wherein divers herbs and fair flowers do delight the eyes, but not the mind? All things, which the world admireth, are buds and flowers, and, as they take their beginning from the earth, so in a short time they will wither away. To be brief, CHRIST carried His disciples forth to the place of His Passion, the last place to which He leads His Apostles; that thou mayest know thereby that CHRIST doth earnestly require of thee, with great diligence and study, to meditate upon, and imitate His Passion. Pray unto thy LORD, that thou mayest despise this world, which was all the cause of the Passion of CHRIST.

2.

“And saith unto His disciples, Sit ye here, while I go and pray yonder.”—ST. MATT. xxvi. 36.

“Pray that ye enter not into temptation.”—ST. LUKE xxii. 40.

CONSIDER A—If thou wilt not enter into temptation, that is, if thou wilt not be overcome and swallowed up by temptation, thou must sit down, and pray; but we sit, when we enjoy quietness of mind, and that inward peace which true humility bringeth: for he, who sitteth, humbleth his body that he may rest in quiet. We must pray; because by prayer victory is obtained against the



devil ; and we must pray as long as CHRIST prayeth for us.

CONSIDER B—Thine own sloth and sluggishness ; who art not touched in conscience, while CHRIST is careful for thee, how thou mayest be saved ; and sitting at the right hand of His Father prayeth still for thee. To enter into temptation is to be occupied and drowned in wickedness, both inwardly and outwardly ; for he, who is overcome by temptation, hath neither inward peace nor can enjoy any true outward comfort, when everything oppresses the mind, but nothing can satisfy it. Whereupon also it followeth, that he who in this world entereth into temptation, shall in the next enter into hell ; even as he who in this world is in GOD's favour, shall afterwards enter into the joy of GOD.

3.

“And He taketh with Him Peter and James and John.”—ST. MARK xiv. 33.

CONSIDER A—With what grief our sorrowful LORD left His other sorrowful disciples. He took these three for His companions with Him, that He might open His heaviness unto them, who only amongst all His disciples saw His glory on the Mount Tabor, and who were present at the wonderful miracle of the daughter of Jairus the chief ruler of the synagogue, when raised to life. For, by how much a man is more perfect and joined unto GOD, so much the more he feeleth the force

of the Passion of our LORD in himself; as St. Paul confesseth of himself. Therefore—

CONSIDER B—What manner of men these were, whom CHRIST chose for His companions. Peter, the pastor of the Church; John, a virgin, who afterwards should be the keeper of the Virgin His Mother; and James, the first martyr of the Apostles. That hereby thou mayest understand, that nothing doth so much lighten our cares, ease the labours of any office, encourage us to chastity and to other virtues, to be brief, nothing helpeth man so much in all his labours undertaken for CHRIST's sake, as the memory of the Passion of CHRIST. He took also with Him His two cousins; that thou mayest see to what dignities our Saviour exalteth His best friends; to wit, to suffer innumerable calamities in this life, that hereafter they may have the greater rewards in the life to come.

Do thou desire rather to be afflicted in this world for thy sins, than after thy death to be separated from CHRIST with everlasting punishment.





## III. MEDITATION.

## THE GREAT PERPLEXITY OF CHRIST IN THE GARDEN.

## I.

“He began to be sorrowful and very heavy.”—ST. MATT. xxvi. 38.

“And began to be sore amazed, and to be very heavy.”—ST. MARK xiv. 33.

BECAUSE that sins are first committed in heart before they are done in act, CHRIST would suffer the sorrows of Heart before the pains of Body ; that thou mayest know He was grievously afflicted, not only in Body, but also in Mind. There are four principal kinds of sorrows assigned by the Evangelists, which CHRIST admitted of His own Will in the Garden, and retained them even till His Death. These were—

A—A certain terror and fear of the most grievous pains now at hand, and also of a most terrible Death, which Nature always abhorreth beyond measure ; and also of the sins of all mankind, which He took upon Him in the Garden ; and clothed Himself therewith, as with a garment woven with all manner of filthiness, with which, in the person of all sinners, He must suffer the severity of GOD.

B—Loathsomeness ; being weary of all things in this

life ; Himself forsaken not only by all men, but also by His Heavenly Father.

C—Sorrowfulness.

(a) For the grievous sins, which the Jews should commit in His Death.

(b) For the small number of them, who should be partakers of this His so great affliction.

(c) For thy unfaithfulness, and that of other Christians ; who, by their blasphemous words and grievous sins, should shed and defile the most Precious Blood, Which He was now ready to offer for them.

D—Sadness ; that is, a grievous trouble or anxiety of mind, when He saw there was no means for Him to escape. For on one side, the commandment of His Father and the great love of mankind encouraged and pricked Him forward ; and on the other side, nature feared and repugned.

These four affections CHRIST took upon Him, that He might prepare a medicine for sinners, who are troubled with the like passions. For they, who are not content with any estate, live in continual weariness and loathsomeness ; and they, who are always pricked in conscience, live in perpetual sorrow ; and they, who are troubled with the remembrance of death, live in continual fear ; and they pass their life in sadness and doubtfulness, who know that their sins shall be examined by the strict judgment of CHRIST, which happeneth chiefly at the hour of death, when CHRIST our Judge standeth at our doors.

Do thou pray unto our LORD, that those His afflictions may bring unto thee fortitude, joy, alacrity, and security.

## 2.

“Then saith He unto them, My soul is exceeding sorrowful, even unto death.”—ST. MATT. xxvi. 38 ; ST. MARK xiv. 34.

Let us weigh every word wisely, for He doth not say, My soul is fearful, or, I am weary of life, or, My soul is doubtful ; lest He should seem to go to His Passion rather against His will, than willingly ; but He saith, “*My soul is exceeding sorrowful*” not only for the sundry causes of sorrow, but that thereby He might show that He was Very Man Who suffered. “*My soul.*” He doth not say, I am sorrowful, because His Will rejoiced and was desirous to die, but *My soul*, that is, My Nature, which never moved His Will.

Again, “*My soul,*” that is, grief hath inwardly entered into My soul ; lest, perhaps, you might think through the continual contemplation of His Divine Nature that He felt no grief in His soul.

“*Even unto death,*” that is, either because that sorrow continued until His Death and no longer ; or else because it was so vehement, that man’s nature could endure no more without peril of death.

Pray unto our LORD, that this His sorrow may bring life unto thy soul.

3.

"Tarry ye here, and watch with Me."—ST. MATT. xxvi. 38;  
ST. MARK xiv. 34.

"And He was withdrawn from them about a stone's cast."—  
ST. LUKE xxii. 41.

CONSIDER A—What every one must do in his troubles ; to wit, he must "*tarry*," that is, expect patiently ; and he must "*watch*," that is, he must be careful, that no evil happen unto him, for to an unquiet and troubled man, many evil things are suggested.

CONSIDER B—How unwillingly CHRIST left His disciples. For these words, "*withdrawn from them*," describeth a violent pulling and going. He went not far, but "*about a stone's cast*." Like mothers are wont to go a little way from their young children, when they teach them to walk, so that they may catch them again, when they are ready to fall. All these things declare the love of CHRIST ; and His grievous inward sorrows, by which He was moved to pray unto His Father, that He might have some comfort from Him.

Be thou moved with the sorrows of CHRIST thy LORD, Who was forsaken of all men ; and because He loveth nothing better than to be with thee, apply all thy endeavours, that He may always remain with thee.





## IV. MEDITATION.

## THE FIRST PRAYER OF CHRIST.

“And He went a little farther, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt.”—ST. MATT. xxvi. 39.

“And fell on the ground, and prayed, that if it were possible, the hour might pass from Him.”—ST. MARK xiv. 35; ST. LUKE xxii. 42.

CONSIDER A—The ceremony which CHRIST used in this prayer; He fell on the ground as one guilty of death for thy sins: He fell down upon the earth prostrating Himself to be sacrificed for thy salvation, as representing (whose person He had now taken upon Him) the most abject estate of sinners, who as they are unworthy to look up to Heaven, so lying upon the earth with the weight of their sins, they are worthy to be trodden and trampled upon by all men.

CONSIDER B—His wonderful affection in this prayer, and the force of every word.

“*O My Father,*” that is, I am Thy Son, Who must suffer most bitter pains for most vile men; O My Father wilt Thou not spare Me, Thine Only Begotten Son?

“*If it be possible.*” He understandeth, that, saving God’s justice, there was no other means left, for the redeeming of mankind, but only by the Death of the Son of GOD.

Here, in thy mind

CONSIDER C—The Love of GOD, Who spared not His Own Son, that He might spare thee.

*“Let this cup pass from Me.”* This prayer was to escape so cruel a kind of death. Yet, in these words, there lieth hidden some secret meaning, as if He should say, I would not this affliction should remain in Me, but that the fruit thereof may pass unto all Christians. I will drink, and they shall be satisfied.

*“This Cup.”* He calleth His Passion a Cup, as that which containeth the cause of all our joy. And, even as those torments made CHRIST as it were drunken with the greatness of His Love, so all just men are made drunk with the heat of the Love of GOD, through the Mediation and Merit of the Passion of CHRIST.

In this place, we may call to mind the qualities of excellent wine when men drink plentifully thereof; for, by wine the inward parts of man are warmed, it maketh men merry, it causeth sleep, it lifteth up the heart, it maketh men eloquent, and it is drunken with ease and pleasure.

Apply all these to the Passion of our LORD, Which CHRIST began with great charity, sustained with cheerfulness, and, as one beside himself, became foolishness to the Greeks, and a stumbling-block to the Jews.

And so His charity was not only not diminished by His pains (as in men it often happeneth), but rather inflamed, even as stones, by rubbing, wax hot. To be brief, our LORD was laid asleep in death. If thou, when thou sufferest anything for CHRIST's sake, doth feel the



like affections in thyself, be thou assured, that the Passion of CHRIST shall bring much profit unto thee.

CONSIDER D—The forsaking His Own Will in so hard a case ; offer thyself ready for all things, and desire of GOD to grant thee a will indifferent on all occasions.

## 2.

“ And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with Me one hour ? ”—ST. MATT. xxvi. 40.

“ Simon, sleepest thou ? ”—ST. MARK xiv. 37.

CONSIDER A—CHRIST was troubled, and His disciples slept ; the Church suffereth, and we grieve not thereat. Thou also, how slack art thou oftentimes in the service of God, and how earnest in thy private business !

CONSIDER B—That after a short prayer, our LORD rose forthwith ; as if for grief of mind, He could not stay long in one place, desirous to have some comfort, sometimes of His Father, sometimes of His disciples. Every word spoken unto St. Peter hath force.

“ *Simon.* ” He saith not, Peter, which new name signifieth constancy, but *Simon*, his ancient name. So in every Christian, may be found a new name of the sons of God, with which being endued they sin not ; and a name of nature, by which they are accounted frail men and subject to many vices.

“ *Sleepest thou ?* ” Peter is reprehended, not for any great fault, but because he slept ; and believe thou, that GOD valueth much the least faults, which thou dost commit.

“ *Could ye not ?* ” He teacheth us to labour, and to be diligent in doing good works though they be hard ; seeing that temptations, infirmity of nature, and such like, which we pretend for excuses, shall not excuse us.

“ *One hour.* ” He toucheth the shortness of time, wherein we must labour. And when He saith

“ *Watch,* ” He showeth the easiness of the service of God, in which is only required of thee, that thou shalt *watch* ; that is, that thou mayest be watchful in all thy actions, to wit, in all thy senses thou mayest be careful and watchful, lest the devil creep into thy mind.

“ *With Me.* ” That is, not alone, but having Me for thy Guide. Here examine thy conscience ; what hitherto thou hast done for CHRIST, and what labours thou hast taken for the world ; and now, at the least, refer all things to the glory of GOD which thou dost for the world ; and pray Him, that He will be thy Guide in thy spiritual warfare.

### 3.

“ Watch and pray, that ye enter not into temptation : the spirit indeed is willing, but the flesh is weak. ”—ST. MATT. xxvi. 41 ; ST. MARK xiv. 38.

“ Why sleep ye ? rise and pray, lest ye enter into temptation. ”—ST. LUKE xxii. 46.

CONSIDER A—The sharp reprehension of the disciples after the admonition of St. Peter ; for thou shalt not therefore be excused, because thou dost offend in imitation of thy Superior.

CONSIDER B—That thou must watch and pray ; for,

C

except thou dost work with GOD and GOD with thee, thou shalt do nothing.

CONSIDER C—What that spirit is, which is said to be willing ; and how the flesh is weak.

(a) The spirit, that is, the will of a good man is willing ; and doth often apprehend very notable things.

(b) The Holy Spirit is prompt and willing ; but men, being allured by the pleasures of the flesh, do not always follow and obey Him.

(c) The evil spirit is always busy and willing to hurt ; but we are weak to make resistance.

These things may worthily move thee to watch and pray ; for it is a matter of great moment not to be dejected in time of adversity. Pray unto CHRIST to give thee not only a ready and willing desire, but also power to effect ; and to grant unto thee whatsoever He commandeth, and to command what He will.





## V. MEDITATION.

### THE SECOND AND THIRD PRAYER OF CHRIST.

“ He went away again the second time, and prayed, saying, O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done.”—ST. MATT. xxvi. 42.

“ And He said, Abba, Father, all things are possible unto Thee ; take away this cup from Me : nevertheless not what I will, but what Thou wilt.”—ST. MARK xiv. 36.

#### I.

CHRIST acknowledgeth that He hath not yet obtained that for which He prayed ; therefore He prayeth the second time ; that thou shalt not be grieved if thou art not heard at once, who art neither so worthy a person, nor thy prayer so earnest a prayer. Mark every word of this prayer.

“ *Abba, Father.*” That is, Father, Father ; which repetition is a sign of a most vehement calling to Him, Who is far off. GOD truly is far off from sinners ; wherefore we must say, with David, “ *Out of the deep have I called unto Thee, O LORD : LORD, hear my voice*” (Ps. cxxx. 1). And, because CHRIST in this place did represent the person of all sinners, which He had now taken upon Him, know thou that our Heavenly Father is a loving Father of all sinners ; that whensoever thou shalt

fall into sin, thou shalt not be dismayed therewith. And He doth not a little comfort us when he addeth,

*"All things are possible unto Thee,"* for nothing is impossible or hard unto GOD ; and these words,

*"Take away"* doth express that GOD can easily help us ; and that He needeth not to work or labour, because by His Will only He can do all things. And the reason why He will not, when we pray unto Him, is because through His continued Love towards us, He guideth all things to our salvation. Now join these words together : *"Father,"* which word importeth the Love of GOD ; *"all things are possible unto Thee,"* whereby is declared His Omnipotency ; *"Thou wilt,"* by which thou seest the easiness to perform it ; and thereby thou shalt take great comfort in thy sorrows. It is the surest way in all prayer to lay aside our own will, for GOD will guide thee much better according to His Will, when thou dost not interpose thine own judgment and senses.

Pray therefore unto GOD, that He will direct thee, like a plough ox, without thine own will.

2.

*"And He came and found them asleep again : for their eyes were heavy."*—ST. MATT. xxvi. 43.

*"And when He returned, He found them asleep again (for their eyes were heavy), neither wist they what to answer Him."*—ST. MARK xiv. 40.

CONSIDER A—How often CHRIST doth visit His disciples. Whereby He showeth the passing grief of His mind, Who received no comfort by His Prayer, though

He prayed with great affection ; nor yet could be refreshed by the presence of His disciples ; even as sick folks are wont to turn this way and that way to ease their weariness.

CONSIDER B—That CHRIST was never so troubled with any occasions, no, not now, when He was ready to suffer, but that He always thought upon thy Salvation. Yea, and even now, when He is in Heaven, He hath His Eyes always bent favourably toward thee.

CONSIDER C—How little man can do without CHRIST ; how soon he falleth asleep ; how soon he fainteth, if JESUS depart never so little from him.

CONSIDER D—What it is to have our eyes heavy ; that is, when we are not so apt and ready to meditate on Divine and Heavenly things, by reason of earthly cares, which hinder the mind. Such are, the immoderate desire of honour and riches, ambition, the vanities of this world, and like affections of the mind. Therefore, thou must pray unto GOD, to take from thee that sloth and heaviness, and accommodate thee to His Own Will.

CONSIDER E—How much ashamed the Apostles were ; who, being admonished now the second time, could not yet contain themselves from sleep ; wherefore amongst themselves they did carefully both accuse and excuse their own infirmity. Note also this : “ *neither wist they what to answer Him.*” For if the Apostles themselves, men excelling others in sanctity and holiness of life, in a matter of no great fault wherein they might have alleged their own frailty, were so sorrowful, and *wist not what*

*to answer*, what answer wilt thou give to Almighty God, when thou shalt be cited before Him for matters of great moment, and many grievous sins shall be objected against thee, which thou hast committed, not only by frailty, but also craftily and maliciously?

CONSIDER F—That our LORD did not complain that He was left alone in prayer and labour. And this, because thou shouldest resolve not to be grieved, if, at any time, thou art enforced to take great pains whilst others are idle.

And pray unto our LORD, that He will stir thee up, when thou art slothful.

3.

“And He left them, and went away again, and prayed the third time, saying the same words.”—ST. MATT. xxvi. 44.

CONSIDER A—That CHRIST runneth again to His Father, and, craving still one and the same thing, is not heard. This prayer comprehendeth the wonderful submission of CHRIST, yielding Himself and all that He had into the Hands of His Father, taking it in no evil part that He was not heard.

Learn thou, hereby, not to be troubled in thy mind, when things succeed not according to thy desire, when thou hast done thy best endeavours.

CONSIDER B—The great necessity that CHRIST should suffer. For the Eternal Father would never have suffered His Son to have prayed so often unto Him, if thy salvation might have been gotten by any other means.

CONSIDER C—This manner of speaking, "*if this cup may not pass away from Me, except I drink it.*" For He would be understood, that all the benefit of our LORD's Passion should pass unto us who are the members of His Body ; but as it were drawn through our mouth ; that is, through CHRIST Who is our Head. Moreover, as a potion is bitter, and unsavoury to the taste, yet very profitable for the members of the body, so the dolours of CHRIST were bitter unto Him, and profitable unto us. And the Passion of CHRIST passeth unto us ; partly, because His merit is communicated and imparted unto us ; and, partly, because our tribulations and labours are sanctified. Therefore, so often as thou shalt suffer any adversity, so often do thou think, that thou dost participate with the Passion of CHRIST.

And pray Him, to mitigate thy miseries through the dolours which He endured.







## VI. MEDITATION.

## HIS AGONY AND BLOODY SWEAT.

## I.

“And there appeared an angel unto Him from Heaven, strengthening Him.”—ST. LUKE xxii. 43.

CONSIDER A—That though in CHRIST the Divine Nature was joined with Human Nature into the same Person ; yet in this time of His Passion, He took no comfort at all from thence.

CONSIDER B—How great and grievous those torments were, that man was not sufficient to mitigate them ; but that it was necessary for an Angel to come from Heaven.

CONSIDER C—What was the cause, why CHRIST would be comforted by an Angel ; to wit, because He would know to suffer with us when we are afflicted, and teach us not to have recourse to frail and vain delights, such as are commonly drawn from creatures ; but unto spiritual, angelical, and heavenly things.

CONSIDER D—That GOD never forsaketh them who trust in Him. For although He do not always free us from our troubles, yet He doth ever give us His grace and strength, that we may be able to bear them.

CONSIDER E—That Angels are always present at our prayers. Therefore thou must be careful and diligent

to honour them, being present, in a religious and comely manner ; and pray unto GOD according to the Psalm (cxxxviii. 1), "*even before the gods will I sing praise unto Thee.*"

CONSIDER F—How the Angel did comfort CHRIST. For he did it not by any inward comfort or grace, seeing that CHRIST admitted no comfort in all the time of His Passion ; but used some outward words, wherein he propounded unto Him, both the absolute necessity of such bitter pains, and the great profit that should come thereby : and also the resolute Will of His Father, and the oracles of the prophets, etc.

CONSIDER G—Whether there be anything, wherein thou mayest comfort and strengthen CHRIST, and encourage Him to do something for thy sake. Which will be effected, if He shall see thee behave thyself well ; and wisely to employ the talent, which He hath delivered unto thee ; and that thou dost endure thy labours courageously. For then He will behold thee lovingly, and exalt thee to higher honour.

In the meantime, do thou pray unto CHRIST, to comfort and instruct thee, not only in outward words, but especially in inward virtue and wisdom.

2.

"And being in an agony He prayed more earnestly."—ST. LUKE xxii. 44.

This Agony was a certain inward striving, not of the flesh against the spirit, but of nature against death ; and

in all this bitter time, CHRIST was to fight, in three several conflicts ; and He was superior in every one.

I. With nature, abhorring to die so cruel a death.

II. With the Justice of His Father, exacting grievous punishment.

III. With the most cruel enemy of mankind.

But He began with the battle against nature ; that thou mayest know how to behave thyself in thy conflict for thy salvation ; that is, that first of all, thou must endeavour to subdue thine inclination and to restrain thy desires, which being overcome thou shalt find God pacified, and the devil will flee from thee.

CONSIDER A—With what contention, and with how great labour CHRIST thy Captain doth fight : and dost thou hope to be saved without fight ?

CONSIDER B—That in this Agony "*He prayed more earnestly ;*" because thou must continue longest in prayer in time of affliction.

CONSIDER C—What that is, which He so *earnestly* prayed for. Not that the cup might be taken from Him, for He had before used shorter words to that end ; but since He must needs suffer, that thou mightest obtain profit by His torments.

Admire, here, that excellent Love of CHRIST, Who alone is the true comfort of Angels. Lament for thy sins, which were the cause of His sufferings ; stir up also in thyself the other affections of love, confidence, and commiseration, whereof this passage administereth abundant cause.

## 3.

“And His Sweat was as it were great drops of Blood falling down to the ground.”—ST. LUKE xxii. 44.

CONSIDER A—By the quality and quantity of His Sweat, the great grief of thy Spouse, without which, neither the Blood could issue with the Sweat, nor yet so great plenty, as should fall down to the ground.

CONSIDER B—That our LORD both began and ended His Passion with a prodigious effusion of Blood and Water ; that thou shouldest know, that the Divine Nature did bring this chiefly unto CHRIST, at that time, that He might the longer be able to suffer those most bitter torments, which human nature all alone could never have endured.

CONSIDER C—That Blood issued out of every part ; both because every member of the Church, of which number thou art one, should lament the Death of CHRIST ; because every Christian might gather one drop of His Blood, to wash away his sins ; and that thou mayest know, how liberally He offered His Blood for thee, by as many fountains as He hath members.

CONSIDER D—How much this great effusion of Blood and Water did weaken the most tender Body of CHRIST.

CONSIDER E—That, it fell down upon the ground to take away the sins of men, who are addicted too much to the pleasures of the earth.

CONSIDER F—That the drops fell down upon the

ground ; that thou mayest understand, to make haste, if thou wilt be partaker of this Precious Blood ; which no sooner issueth forth, than it runneth away most swiftly. Therefore, except in this life thou dost gather and lay up some of this Blood, it will all run away after thy death, so that none will be left for thee.





## VII. MEDITATION.

### THE COMING OF JUDAS WITH THE SOLDIERS.

#### I.

“Then cometh He to His disciples, and saith unto them, Sleep on now, and take your rest : behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going : behold, he is at hand that doth betray Me.”—ST. MATT. xxvi. 45, 46.

“It is enough.”—ST. MARK xiv. 41.

CONSIDER A—That CHRIST, having three times visited His Apostles, and found them sleeping, did the first time reprehend them ; the second time held His peace ; and the third time bade them *sleep on*. That thou mayest learn—

(a) To bear with the infirmity of another.

(b) To assent at once to Divine inspirations ; for if CHRIST perceive that thou dost condemn His admonitions, He will afterwards hold His peace, and more sparingly suggest those things which tend to thy salvation.

(c) That when thou hast begun any good work, thou shouldest not waver, nor change thy mind ; for CHRIST, after He had subdued the inclination of nature, and had resolved even against nature to die, did not at any time after show any sign of sorrow, inconstancy, or doubt.

CONSIDER B—That CHRIST framed Himself to take

a little rest or sleep, with His disciples ; but that could neither be great nor long, especially in a Man so over-wearied, and shortly after to be apprehended.

CONSIDER C—The words, “*it is enough*,” as though He taught us to use a mean or measure, in our rest and human commodities.

CONSIDER D—That this word “*behold*” is twice repeated ; because it was a strange thing, that any man could be found, who would betray the Son of GOD and Man.

CONSIDER E—“*Rise, let us be going.*” It is not enough for thee, if thou dost not sleep when GOD’s glory is in hand ; but thou must arise, go forward, prevent evils, and suffer all adversities courageously, for GOD’s cause. Here, shake off thy sleep ; and pray unto GOD to stir thee up effectually to labour for His Name’s sake.

## 2.

“And while He yet spake, lo, Judas, one of the twelve, came.” ST. MATT. xxvi. 47.

“And Judas also, which betrayed him, knew the place ; for JESUS oftentimes resorted thither with His disciples.”—ST. JOHN xviii. 2.

CONSIDER A—That Judas had no need to be warned to watch ; for it happeneth commonly, that when mischief is to be done, wicked men never sleep.

CONSIDER B—“*Lo, Judas, one of the twelve.*” It is a strange thing here, that he, who had received so great a benefit at CHRIST’s hand, could ever come to that malice and ingratitude, that he would betray his LORD and Benefactor. Thou mayest learn hereby, not to trust in

gifts freely bestowed upon thee ; but how much the more GOD hath bestowed upon thee, so much the more to fear ; because GOD, in the hour of death, will weigh all His gifts, as the Scripture here, with great emphasis, saith, "*Lo, Judas, one of the twelve, came.*"

CONSIDER C—That an evil man feareth not to abuse good things ; as Judas came to the place of the prayer of CHRIST, to betray Him. How much better had it been for him to have left his treason, and to have joined himself with CHRIST and His Apostles, in prayer.

CONSIDER D—That the knowledge of many, yea of Divine things, shall not help a wicked man, but rather shall condemn him ; even as it did not help Judas to have known CHRIST, and the time, and custom of CHRIST, etc. In this place, if thou dost consider thine own ingratitude, who having received many good benefits dost restore nothing but wickedness, thou wilt be amazed, and detest thyself ; and thou wilt pray unto CHRIST, not to suffer thee to perish with wicked Judas.

3.

"Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons."—ST. JOHN xviii. 2.

"A great multitude with swords and staves, from the chief priests and the scribes and the elders."—ST. MARK xiv. 43.

"And he that was called Judas, one of the twelve, went before them."—ST. LUKE xxii. 47.

CONSIDER A—What a great multitude of men assembled together to apprehend CHRIST. First, a company



of the Gentiles with their tribune, perhaps five hundred soldiers ; then, no small number of the ministers of the Jews, with some of the chief priests, scribes, and elders of the people. There were, therefore, two companies ; one of the Gentiles, and another of the Jews, armed with sundry weapons and prepared to hurt ; the ring-leader and captain of all these, was "*he that was called Judas ;*" that is, that famous Judas, who was known to all those Jews and Gentiles.

CONSIDER B—What they talked among themselves as they came ; what minds they bare towards CHRIST ; and how they thirsted after His Blood.

CONSIDER C—This title of Judas, "*who was called Judas ;*" that is, he who a little before was known to the disciples, and to good people, when by the commandment of CHRIST he distributed the alms ; when he wrought miracles, while he followed CHRIST ; he is now renowned amongst knaves, and famous amongst thieves.

Be thou careful to celebrate thy name in Heaven, rather than in the world, or in hell.

CONSIDER D—What a grief it was to CHRIST to see him, who was one of the principal of the Church, become chief among knaves : and do thou take heed, lest by the like change of thyself, thou givest Him cause of sorrow, by falling from being the son of GOD, to be a slave unto the devil ; and pray with all thy heart, that it never happen unto thee.





## VIII. MEDITATION.

### THE FALLING OF THE JEWS TO THE EARTH.

#### I

“JESUS therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye? They answered Him, JESUS of Nazareth.”—ST. JOHN xviii. 4, 5.

CHRIST went forth to meet them, that He might teach thee—

(a) That He was not ignorant of the practices of the wicked.

(b) That He might haste to die of His Own free Will.

(c) That He is ready to receive a sinner, if he will reclaim himself.

Wherefore, stir up thyself to the love of CHRIST, and offer thyself wholly unto Him, Who yielded Himself cheerfully into His enemies' hands for thy sake.

“*Whom seek ye?*” as if He should say, Consider, I pray ye, Whom ye seek; a just and innocent Man, Who hath used to do every man good and to hurt no man; Who for your salvation came down from Heaven; and Who at last shall come to be Judge over all creatures.

Do thou, therefore, consider these things, whensoever thou shalt be tempted to offend God. For, as the

D

blessed Apostle St. Paul saith (Heb. x. 29), they, who sin, have "*trodden under foot the Son of GOD.*"

"*JESUS of Nazareth.*" They knew not that He was present, for they did not say, We seek Thee, but *JESUS of Nazareth.* Note that for thee, *JESUS*, that is, a Saviour, is sought for, to be put to death; and "*of Nazareth,*" that is, flourishing and adorned with all virtue; for none else by His death, could deliver thee from the flames of hell fire.

Therefore, in all thy necessity, thou must seek for Him; and pray Him, that thou mayest not seek to His shame and death, but to thine own salvation; and in seeking, thou mayest find Him, and having found Him, thou mayest always keep Him.

## 2.

"JESUS saith unto them, I am He. And Judas also, which betrayed Him, stood with them. As soon then as He had said unto them, I am He, they went backward, and fell to the ground."  
—ST. JOHN xviii. 5, 6.

CONSIDER A—The power of CHRIST, overthrowing a whole company by His word only. His wrath, therefore, is to be feared, when He shall come to judge, Who showed so great power, when ready to suffer. Learn hereby, to esteem much the word of GOD, which bringeth salvation to the believer, and perdition to the incredulous.

CONSIDER B—The miserable change of Judas, who a little before sat at our LORD's table with the Apostles, and is now overthrown amongst the wicked. For neither

shall the dignity of thy order, or religion, excuse thee ; nor the goodness of others defend thee ; nor the piety of thy former life profit thee ; whensoever thou shalt forsake CHRIST, and follow His enemies and sin.

CONSIDER C—That one and the same word is a comfort to the good, and a terror to the wicked. This answer, "*I am He*" (It is I), did comfort the Apostles sailing on the sea ; provoked the Pharisees to watch ; and here overthrew the armed men. Thou, therefore, if thou art good ground, wilt receive the word of GOD with plentiful fruit ; but if thou art naught, thou wilt take hurt by the best seed.

CONSIDER D—The difference between the ruin of wicked men, and the fall of the just. The wicked man falleth back, and not upon his face ; because, when he suddenly goeth out of this life, he falleth shamefully upon things, which he seeth not, and unto punishments, of which he was ignorant. For to fall upon the face, is to acknowledge our sins in this life ; and, by penance, to lament them. The wicked man falleth backward, because he becometh worse by that, which should amend him ; that even against his will, he shall be compelled to look up to Heaven. Do thou admire the goodness of CHRIST, Who, by so many means, sought the salvation of His enemies ; and pray Him, that He will so strike thy heart with His word, that, falling upon thy face, thou mayest by humility, reconcile the majesty of GOD, Who is offended with thy sins.

## 3.

“Then asked He them again, Whom seek ye? And they said, JESUS of Nazareth. JESUS answered, I have told you that I am He: if therefore ye seek Me, let these go their way: that the saying might be fulfilled, which He spake, Of them which Thou gavest Me have I lost none.”—ST. JOHN xviii. 7-9.

CONSIDER A—The malice of the wicked; which is pacified neither with sweetness, nor punishment. For the blindness of indurate malice doth increase, as in these men; who, being taught and admonished Who CHRIST was, nevertheless did not acknowledge Him. For they answered not, We seek Thee; but, speaking as it were of another, they said, “*JESUS of Nazareth.*”

CONSIDER B—The great care which CHRIST had of His people; of whom, in so great perils, He was more careful than of Himself. This is the perfect love of our neighbours; to help them, though it be to our own loss.

CONSIDER C—If in so great adversity, He had care of a few Apostles, will He not now, freed from all perils, and quiet, be careful in Heaven for His only Beloved Spouse, the whole Church? Yes, verily, He is careful, and desirous to help every particular member thereof. This place is full of comfort, to think that our LORD thinketh of thee.

CONSIDER D—How our LORD doth glory in this, that He had not lost any of His Disciples! In like manner, how much cause of joy mayest thou conceive,

if no man be the worse for thy words, example, or negligence ; but thou hast rather gained, and preserved many.

Lastly, pray thou unto CHRIST, that He will never cease to have care over thee.





## IX. MEDITATION.

## THE KISS OF JUDAS.

## I.

“Now he that betrayed Him gave them a sign, saying, Whomsoever I shall kiss, that same is He : hold Him fast.”—ST. MATT. xxvi. 48.

“And lead Him away safely.”—ST. MARK xiv. 44.

CONSIDER A—The great name of an Apostle, wherewith Judas was honoured, is now turned into the name of a traitor, and so this name, Judas, which amongst the ancient Israelites was most honourable, is become, through detestation of that sin, almost ignominious amongst Christians. This is the fruit of sin, that good men avoid all conversation with the wicked.

CONSIDER B—The careful diligence of this traitor ; who, lest he should not have his money, taught them the way to apprehend Him, and also, how to keep Him ; and so from a master of virtue, he became a master of iniquity. He was before sent for the conversion of people ; now he teacheth others to destroy the Author of Life. Thou dost learn, hereby, the quality of sin ; which resteth not in this, that it maketh a man a sinner ; but proceedeth further, to make him also a teacher of wickedness.

Pray thou unto GOD, that He never suffer thee to be drawn from Him, lest thou fall into sin like Judas.

## 2.

“Judas went before them, and drew near unto JESUS to kiss Him.”—ST. LUKE xxii. 47.

“And forthwith he came to JESUS, and said, Hail, Master ; and kissed Him.”—ST. MATT. xxvi. 49.

“And as soon as he was come, he goeth straightway to Him, and saith, Master, Master ; and kissed Him.”—ST. MARK xiv. 45.

CONSIDER A—The goodness of CHRIST, who admitted him to kiss Him whom He knew to be a traitor. Neither do thou flatter thyself, if thou art called into religion, or by GOD’S permission exalted to Divine mysteries, ecclesiastical offices, or holy functions and dignities ; because CHRIST doth suffer thee, as He suffered the kiss of Judas. It seemeth, that the Apostles used to kiss CHRIST, when they came from any strange place. Otherwise, Judas would not have dared to do it, and CHRIST objected unto the Pharisee, saying, “*Thou gavest Me no kiss*” (St. Luke vii. 45). Here thou mayest learn the facility of CHRIST in admitting sinners, and great His desire to be with the sons of men. Come, therefore, with great confidence, for He will never reject thee, Who admitted a traitor.

CONSIDER B—To do all things sincerely. For he betrayeth CHRIST with a kiss, who, under a pretence of holiness, deceiveth his neighbours ; and he, who receiveth the Body of our LORD in the Eucharist with an unclean



heart, is guilty of the Body and Blood of our LORD, Which he putteth into the foul sink of his naughty conscience.

## 3.

“And JESUS said unto him, Friend, wherefore art thou come?”  
—ST. MATT. xxvi. 50.

“But JESUS said unto him, Judas, betrayest thou the Son of Man with a kiss?”—ST. LUKE xxii. 48.

Mark every word.

“*Friend.*”

(a) Hitherto thou hast been a friend.

(b) Thou comest in the habit of a friend, offering a kiss, a token of love.

(c) I do not hate thee ; but offer thee reconciliation, and am ready to shed My Blood, and also to offer My Death for thy sake ; which I must now suffer, if thou thyself willeth. I desire not, that thou shouldest deliver Me out of the hands of these Jews, for I am born to that end, to suffer death ; but, that thou shouldest repent thee of this thy great sin, and return into grace and favour.

“*Wherefore art thou come ?*” I am not ignorant, with what mind thou art come hither ; I have searched already into the bottom of thy heart ; return again, therefore, unto thyself, for I thy Judge am not ignorant of thy fraud. Thou wretch ! whither art thou fallen ? late an Apostle, now a traitor ; late a principal Pillar of the Church, now chiefest among thieves. Behold thine own baseness, and now, at least, repent thee of thy fault.

*"Judas."*

(a) If thou likest not the name of *Friend*, because thou wilt not be a friend ; yet, hear Me calling thee, in My accustomed manner.

(b) Remember thy ancient forefathers, Judah the Patriarch, and Judas Maccabeus, from whose manners thou dost degenerate.

*"Betrayest thou ?"* Dost thou give Me to them, who hate Me with a deadly hatred, who will do Me all manner of hurt, and who will never be satisfied with My miseries ?

*"The Son of Man."* Him who is admirably the Son of Man, begotten in Heaven by His Only Father ; and born in earth by His only Mother ; Who did never evil unto thee, but laboured three and thirty whole years for thy sake, and is now ready to die for thee. What cause have I given thee, that thou shouldest betray Me, Who am the Innocent One ?

*"With a kiss."* Thou dost abuse the sign of peace, and turn it to a mark of treason ; as Joab did in times past, who killed Amasa while kissing him (2 Sam. xx. 9, 10). Thou knowest that nothing is more dear to Me, than to be joined in firm love to thee, and dost thou convert this conjunction of love to My death ?

Admire, in all these things, the benignity of CHRIST, and imitate it. Suffer with thy LORD, Who suffered so many indignities from His servant, on whom He had bestowed so many benefits ; and never injure Him in anything. And, considering what, and how effectually, He spake for the conversion of the wicked traitor, thou

mayest be assured, He will never forsake thee, if thou comest unto Him with a contrite heart.

Pray, therefore, to CHRIST, that He will remain thy Friend, and give thee grace to suffer all injuries patiently, and to love them who offer any unto thee.





## X. MEDITATION.

## THE EAR OF MALCHUS CUT OFF.

## I.

“When they which were about Him, saw what would follow, they said unto Him, LORD, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear.”—ST. LUKE xxii. 49, 50.

“And, behold, one of them which were with JESUS, stretched out his hand, and drew his sword.”—ST. MATT. xxvi. 51.

“Then Simon Peter having a sword drew it, and smote the high priest’s servant, and cut off his right ear. The servant’s name was Malchus.”—ST. JOHN xviii. 10.

CONSIDER A—The fervour of the Apostles; who, being but a few in number, feared not to oppose themselves against two companies, and to adventure present danger, in defence of their LORD; that thou spare not thyself, whensoever CHRIST’S cause shall be in hand.

CONSIDER B—“*And, behold.*” A new thing, that the Apostle of our LORD should use his sword. CHRIST taught mildness, not fight; which nevertheless is to be undertaken, when GOD’S glory is in danger.

CONSIDER C—St. Peter, the chief of the Apostles, drew his sword.

CONSIDER D—He cut off the right ear; because all,

who are excommunicated, are excluded from the Divine promises of Heavenly things; and they keep the left ear, with which, after the pleasures of this life, they may hear the malediction of the severe Judge.

CONSIDER E—"Malchus" (which name signifieth king) is the servant of the wicked priest. For they, who in this world are delighted with vain titles of honours, are indeed the bond-slaves to vices.

CONSIDER F—The power of CHRIST's words, "*Suffer ye thus far.*" For by the power thereof, all that great company of men did His disciples no hurt at all.

CONSIDER G—The goodness of CHRIST, Who would not suffer St. Peter to do any more harm; lest by His Passion, which ought to profit all men, He should have seemed to have hurt some man.

Pray thou unto Christ never to deprive thee from the hearing of Heavenly things; nor to shut thine ears against good things; but rather to open the ears of thine heart, that thou, being deaf to the babbling of wicked men, mayest hear, what our LORD shall say unto thee.

2.

"Then said JESUS unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?"—ST. MATT. xxvi. 52-54.

"And JESUS answered and said, Suffer ye thus far."—ST. LUKE xxii. 51.

“Then said JESUS unto Peter, Put up thy sword into the sheath ; the cup which My Father hath given Me, shall I not drink it ?”—  
ST. JOHN xviii. 11.

CONSIDER A—“*Suffer ye thus far ;*” that is, it is enough ; proceed no further with thy sword, and defence. He doth not reprehend the fact ; but He saith, it is enough ; that thou, in thy defence and in thy wrath, mayest keep a mean, according to that saying, “*be ye angry, and sin not*” (Eph. iv. 26).

CONSIDER B—The four reasons, by which He admonished St. Peter not to go about to hinder His Passion. Thou mayest learn, hereby, the willingness of CHRIST to suffer, Who used so many reasons, that He might be permitted to suffer. But thou dost avoid all troubles for CHRIST’s sake ; and seekest out all reasons, that thou mayest suffer nothing.

CONSIDER C—“*All they that take the sword,*” that is, they, who by their own authority, shall use the sword, not receiving it from God, deserve by the law to be put to death ; and, although they escape the sword of men in this world, yet they shall perish with that sword, that keepeth the entry into Paradise. Learn to leave all revenge unto God.

CONSIDER D—The great multitude of Angels, who are always ready to help good men ; that thou mayest learn to trust in GOD, Who hath assigned so many Angels to have care over thee. Elisha had experience in himself of that, which CHRIST here affirmeth of Himself (2 Kings vi. 17).

CONSIDER E—“*The cup which My Father hath given Me.*” He calleth His Passion a Cup ; thereby diminishing, rather than increasing the greatness thereof ; that thou shouldest not lightly complain of the grievousness of thy miseries. He acknowledgeth that His Father gave it Him ; that thou shouldest not ascribe thy afflictions to men, or to devils, but to GOD alone ; as blessed Job, who was vexed both by devils and men, did, saying “*the LORD gave, and the LORD hath taken away*” (Job i. 21). And know that GOD doth not cease to be a Father, when He doth afflict ; but rather sheweth Himself to be a Father, when He chastiseth.

CONSIDER F—That the Scriptures are fulfilled by the Passion of CHRIST ; and are likewise fulfilled by thy passion. For “*we must through much tribulation enter into the kingdom of GOD*” (Acts xiv. 22). Give thanks to CHRIST ; Who, with so ready and prepared a mind, came to His Passion, for thy sake. Stir up His love in thee ; and pray Him, that He will stir up in thee a desire to suffer for His Name ; and that in all things, which shall happen unto thee, thou mayest find out the reasons, that it was justice, which thou didst suffer.

## 3.

“And He touched his ear, and healed him.”—ST. LUKE xxii. 51.

CONSIDER A—With what benignity CHRIST cured the ear of this malapert servant and cruel enemy ; who, He foresaw, would be never the better for such a benefit ;

that thou mayest learn to be readier to mercy, than to severity ; and to do good for evil, though thy adversary deserve it not.

**CONSIDER B**—The force of the Touch of our Saviour's Hand ; that thereby thou mayest know the virtue of the Body of **CHRIST**. For if the Touch only of His Hand did restore His enemy's ear ; will not His whole Body, received in the Eucharist, cure both the body and soul of His friend ?

**CONSIDER C**—That **CHRIST** being ready to suffer did heal the ear ; for this is one of the chief fruits of His Passion to make our souls capable of the Word of **GOD** ; and to cure them, through Faith, and the Sacraments. Therefore **GOD** would admonish His enemies, by this His last miracle before His Death, to open their ears to hear the Word of **GOD** ; and, by hearing, to lay aside all malice. To be brief, admire the bounty of **GOD** ; and pray Him, that He will show thee the like mercy, for thy innumerable sins.







## XI. MEDITATION.

## THE CAPTIVITY OF OUR LORD.

## I.

“In that same hour said JESUS to the multitudes, Are ye come out as against a thief with swords and staves for to take Me? I sat daily with you teaching in the temple, and ye laid no hold on Me. But all this was done, that the Scriptures of the prophets might be fulfilled.”—ST. MATT. xxvi. 55, 56; ST. MARK xiv. 48, 49.

“Then JESUS said unto the chief priests, and captains of the temple, and the elders, which were come to Him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against Me: but this is your hour, and the power of darkness.”—ST. LUKE xxii. 52, 53.

CONSIDER A—What account was made of thy LORD; to wit, as of a thief; for the suppressing of Whom, there needed so great an army.

CONSIDER B—How He showed that He was no thief; He had hurt no man; nor lurked hidden like a thief; but had done good; and had taught nothing in secret; but always publicly. He called those men for witnesses thereof, whom He saw stand ready to be the officers for His Death. Therefore He admonished them, to call to remembrance the doctrine which He had taught them, and to change their minds; for that they should

find nothing in it but holy, learned, and wholesome counsel.

CONSIDER C—By what words He gave His adversaries power to rage against Him ; without which, they could have done nothing. And every word hath its force.

*“This is.”* As if He said, You care only for the present, and respect not the time to come. This is the property of sinners, not of just men.

*“Your hour.”* All present time is short ; all the pleasure of sinners passeth like an hour ; also all the affliction of the just passeth away. This short time is granted unto *you*, to do everything either for your salvation or damnation ; this precious time, I say, which after this life, will not remain.

*“And the power of darkness.”* That is to say, a dark power ; both because they deserve it through the darkness of their sins ; and also, because they, who use it, are carried to the darkness of Hell ; and also, because darkness remaineth in the power of the wicked ; and, to conclude, because power was given to the Devil, the prince of darkness, to do all mischief unto CHRIST.

CONSIDER C—The multitude of the Pains of CHRIST, and their greatness, when it was permitted to wicked spirits skilled and most ready in doing hurt, to persecute CHRIST, by these most willing ministers. Admire here also, this most willing permission of CHRIST ; give Him thanks ; offer thyself ready to endure all labours and torments for His sake ; and pray Him, that thy power may not be in darkness, but that all thy actions may

E

be perfected with the light of faith, and of His divine grace.

## 2.

"And they that had laid hold on JESUS led Him away."—ST. MATT. xxvi. 57.

"And they led JESUS away to the high priest."—ST. MARK xiv. 53.

"Then took they Him, and led Him, and brought Him into the high priest's house."—ST. LUKE xxii. 54.

"Then the band, and the captain and officers of the Jews took JESUS, and bound Him."—ST. JOHN xviii. 12.

CONSIDER A—The wonderful insolence of these men in taking thy LORD; and think of the greatness of their envy, whereby they desired to do all mischief unto CHRIST; and that our LORD had given them power to satisfy their desires. The Apostle St. Paul was taken with great cruelty; pulled out of the Temple by force; presently beaten with their fists, and almost killed with stripes; but it was nothing to this cruelty, which surpassed all cruelty.

CONSIDER B—The ancient predictions of this His Captivity. "*They kept Me in on every side, . . . they came about Me like bees, and are extinct even as the fire among the thorns*" (Ps. cxviii. 11, 12). And again, "*Mine enemies compass Me round about, to take away My soul . . . like as a lion that is greedy of his prey*" (Ps. xvii. 9, 12).

CONSIDER C—The words of the Evangelist.

"*The band, and the captain and officers.*" Not a few,

but the whole army, laboured for this Captivity ; every one went about something.

“ *Took they Him.*” They leaped with great violence, as blessed Gregory Nazianzen affirmeth ; not only apprehending, but grievously beating Him, pulling Him hither and thither. So saith St. Leo.

“ *And bound Him.*” O how many cords were pulled, not by one but by many ; both because He should not escape, and also because being seen in such habit, He might be judged worthy of death, by all men.

These bonds were due unto thee for thy sins ; and, except thou partakest in them, thou shalt be bound with everlasting chains in Hell.

Suffer then with thy LORD, Who was so cruelly bound for thy cause ; endeavour to be thankful ; and pray Him, that by this His Captivity He will deliver thee from all the power of the devil, and from all bonds of evil desires ; which, according to the devil’s will, might draw thee into any sin. And, that He will restore thee to spiritual liberty ; “ *that being delivered out of the hand of our enemies, we might serve Him without fear*” (St. Luke i. 74).

3.

“ Then all the disciples forsook Him, and fled.”—ST. MATT. xxvi. 56.

“ And there followed Him a certain young man, having a linen cloth cast about his naked body ; and the young men laid hold on him ; and he left the linen cloth, and fled from them naked.”—ST. MARK xiv. 51, 52.

CONSIDER A—That here are two things declared ;

whereby thou mayest understand the great fury and cruelty, which was used in taking CHRIST, and carrying Him away. One was the flight of His most dear disciples, who were stricken with so great a fear, that although they burned in love for Him, yet every one of them fled away. The other, that a young man, in one of the houses near, being moved with the tumult, rose out of his bed covered with a linen cloth only, and came forth to see what was done in the street. Whom they, thinking to be one of His disciples, would have apprehended ; but he, leaving his linen cloth, fled away naked. Whereby thou mayest gather, what a clamour they made ; as if their prey were now taken ; and how much they raged and desired to hurt all those who belonged unto CHRIST.

CONSIDER B—That CHRIST was forsaken by all His friends, and followers ; and cruelly carried away, by the hands of the wicked.

Learn hereby, not to trust in men, who, oftentimes, in this life, and ever in death, do forsake all men ; and pray thy LORD, that He never forsake thee, although thou art forsaken of all others, especially in the hour of thy death, when thou must go into a strange country, without the company of any man with thee.





## XII. MEDITATION.

THE ACTS IN THE HOUSE OF ANNAS, AND THE  
SENDING TO CAIAPHAS.

## I.

“And led Him away to Annas first ; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.”—ST. JOHN xviii. 13, 14.

CONSIDER A—That CHRIST was brought to Annas ; either because He should be carried to the father-in-law, an old man, who should in the next year succeed to the high priesthood, and whose dwelling was on the way to the High Priest’s house ; or else, for the traitor’s sake, to whom, saith St. Cyril, Annas was appointed, by the Priests, to pay the reward of his treason. Behold thou the affections of all concerned ; the cruel joy of this most wicked Annas, triumphing that at last his enemy was taken ; the flattering congratulations of the soldiers ; the covetousness of Judas, having now received his money ; the modesty of CHRIST ; and His cheerful mind to suffer for thee.

CONSIDER B—That mention is here made of the

counsel, which Caiaphas gave for the putting of CHRIST to death ; that it may be showed

(a) That he, who first gave the counsel of His Death, now prosecuted that Death.

(b) That thou mayest learn ; that all things, which our LORD suffered in His Passion did not happen unto Him so much by human counsel, as by the Will of GOD. For those words on the death of our LORD, although uttered by Caiaphas, out of a wicked mind, were spoken by the instinct of the Holy Ghost, Who is wont to apply the words of the wicked for the profit of the just ; and that He might teach thee, that GOD the Father enjoined, and GOD the Son took upon Him this cruel Passion only for the love of mankind ; that thou, again, mightest be carried into the love of God, with all thy heart and mind.

(c) That thou mayest know, that God never forgetteth sins past ; though perhaps they are out of thy mind. For all things are kept in memory, and an account shall be demanded at the hour of death.

2.

“Now Annas had sent Him bound unto Caiaphas the high priest.”—ST. JOHN xviii. 24.

“Where the scribes and the elders were assembled.”—ST. MATT. xxvi. 57.

CONSIDER A—That CHRIST suffered many wrongs in the house of Annas ; for the words “*had sent Him*” signify, that he did not lightly suffer Him to go away, but that

he made some delay. Search out with thyself, what those things were. Blessed Cyril saith, that the blow was given Him in the house of Caiaphas.

CONSIDER B—What the word “*bound*” signifieth ; to wit, that either He was newly bound, or else that His former bonds were not loosed ; in order that He might be accounted and condemned, as guilty and worthy of bonds, by the judgment of this grave man. But as the wicked Priest did take no compassion upon Him, Who was bound ; so neither dost thou take any pity upon thy poor afflicted neighbour ; nor yet upon thine own soul, which is grievously tied and bound with the chain of thy sins.

CONSIDER C—This wearisome journey, in which thy LORD was cruelly drawn with cords, and whipped on with stripes, whithersoever it pleased the wicked people to carry Him. He walked indeed the hard ways ; that He might make the way to Heaven easy and plain for thee ; and, that thou mightest go in the way of the Commandments of God without trouble.

CONSIDER D—The counsel of the wicked ; and enter with thy LORD. Behold here, the “*many oxen*” and the “*fat bulls of Basan*” compassing the most Innocent Lamb ; the Scribes, the Doctors of the Law ; the Elders, the Magistrates of the people ; the Pharisees, the religious people of the Jews ; gluttons, insolent, and cruel. Consent not thou to their counsel, nor their deeds, but take the poor out of the hand of the mighty ; that God also may have mercy upon thee in the day of thy trouble.



## 3.

“And Simon Peter followed JESUS, and so did another disciple : that disciple was known unto the high priest, and went in with JESUS into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.”—ST. JOHN xviii. 15, 16.

“Peter . . . went in, and sat with the servants, to see the end.”—ST. MATT. xxvi. 58.

“And warmed himself at the fire.”—ST. MARK xiv. 54.

“And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.”—ST. LUKE xxii. 54, 55.

CONSIDER A—Whither these flying Apostles went ; amazed with so great fury of the soldiers, and now wavering and doubtful in their belief in the Divinity of CHRIST. For who would believe, that GOD should ever suffer such things ; especially, if according to the received opinion of the Jews, he thought that virtue should be rewarded with temporal goods. Behold Peter following Him afar off ; and loving more than the rest, took some courage unto him ; so that he doubted not to trust himself into the company of the servants ; but yet fearfully and inconsistently, hoping that he would not be known.

CONSIDER B—“*That other disciple*,” either St. John the inseparable companion of St. Peter, as the common opinion is ; or else, some secret Christian ; a rich citizen, who by reason of some acquaintance with the High Priest did enter into the palace, whilst St. Peter, as a poor and unknown man, “*stood at the door without*.” For poor men are not permitted to come into the houses

of great men ; and, if at any time they are permitted, it is accounted a great favour to be placed among their servants. Be not thou delighted with such a court ; neither thrust thyself into the company of wicked men. If necessity enforce thee, depart as soon as thou canst ; lest thine innocence be defiled with the familiarity of wicked men.

CONSIDER C—That St. Peter came not in directly, but through the favour of a friend, and of a woman. Seek thou, therefore, no honour by favour, or by the love of women ; nor yet by any vicious or fraudulent means ; lest, according to the example of St. Peter, thou mayest expect a most certain and assured downfall. Also, if thou chancest to get honour lawfully, and art entered upon the Bishop's palace the direct way ; do not join thyself with the wicked, nor follow their examples ; but enter into thine own heart, and set our LORD always before thine eyes, Who hath called thee to that estate. Desire these things of CHRIST, and pray unto Him, to draw thee after Him, and not to forsake thee for ever.





## XIII. MEDITATION.

## THE BLOW IN THE HOUSE OF CAIAPHAS.

## I.

“The high priest then asked JESUS of His disciples, and of His doctrine. JESUS answered him, I spake openly to the world ; I ever taught in the synagogue, and in the temple, whither the Jews always resort ; and in secret have I said nothing. Why askest thou Me? ask them which heard Me ; behold they know what I said.”  
—ST. JOHN xviii. 19–21.

CONSIDER A—That when, hitherto, they had observed nothing in the Life of CHRIST worthy of death, nor yet of bonds, the High Priest began with certain fraudulent interrogations, to draw something out of His answers, which might be objected as a crime unto Him. For the offence of CHRIST was not the cause of these bonds ; but the envy of the Jews ; of which envy, the Scripture in the Book of Wisdom numbereth fourteen causes (Wisdom ii. 12, etc.).

CONSIDER B—He asked Him of His Doctrine ; whether it did not differ from Moses’ ; and of His Disciples, with what mind He had chosen them ; what doctrine He had taught them ; and what minds they carried to the Law. Here, inquire thou of that Doctrine of CHRIST, that thou mayest follow it ; and of His Disciples, that thou mayest imitate them.

CONSIDER C—That CHRIST answereth boldly, nothing fearing the High Priest, nor that assembly of noblemen ; that thou shouldest not be afraid in God's cause. But He held His peace concerning His Disciples, both because He could not commend them (and accuse them He would not) : that thou shouldest never hurt any man's fame. Praise, if thou canst, but if thou canst not, detract not. And also, because the question of His Disciples was mixed with the question of His Doctrine ; the answer whereunto satisfied the High Priest.

CONSIDER D—The purity of the Doctrine of CHRIST, which our LORD propounded, to be examined by His enemies.

*"I spake openly."* Which is a sign of the purity of His Doctrine.

*"To the world."* No man is barred from the hearing thereof.

*"In secret have I said nothing."* Nothing impure, which needs to hate or flee from the light. For those things which I said in private, I would have published to all men, and preached in all places.

CONSIDER E—That it was accounted a fault in the High Priest, to be ignorant of those things, which CHRIST had taught so openly. In the same manner, many great and learned men will not go to Sermons ; either because they will not be pricked in conscience, or else because they are so overwhelmed with worldly cares, that they esteem all things concerning their souls unnecessary.

Do thou meditate continually upon the words of our

LORD ; and pray to Him, that He will always put thee in mind of them.

2.

“ And when He had thus spoken, one of the officers which stood by struck JESUS with the palm of his hand, saying, Answerest thou the high priest so ? ”—ST. JOHN xviii. 22.

CONSIDER A—That this Blow was given, because these very servants were secretly pricked ; for being sent to apprehend JESUS they had returned, saying, “ Never man spake like this Man ” (St. John viii. 46). And also, to flatter the High Priest ; because it seemed not to be reverently spoken. Proud and high-minded men desire to be dealt honourably withal, and will lose none of their titles ; and yet they violate the Name of God with many oaths, perjuries, and blasphemies. Learn thou hereby, that there are many ready to avenge the wrongs of rich and mighty men ; but no man will defend the cause of CHRIST, and the poor.

CONSIDER B—The iniquity of this judgment ; where every one had power to hurt freely, with the applause and allowance of the judges.

CONSIDER C—That this Blow was of great cruelty ; because particular mention is made thereof above all other (and there were many), which our Lord had already received, and should afterwards suffer. Learn thou to bear patiently the admonitions of CHRIST, and of others ; and pray unto God, that He will never suffer thee to commit any offence without reproving thee, either by others, or by thine own conscience.

3.

“JESUS answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me?”—ST. JOHN xviii. 23.

CONSIDER A—That CHRIST, Who had taught His Disciples to turn the other cheek to him who had stricken them, did here nothing repugnant to His own Doctrine; both because He did not only offer His Cheek, but His whole Body to be whipped, and nailed; and also, because in this place He did not complain; He offered no injury again; He made no resistance; but taught him who struck Him, and modestly referred him to his own conscience.

CONSIDER B—That our LORD would not altogether hold His peace, lest He might seem to suffer something justly for His own offence, Who suffered all things for our faults, and nothing for His own.

Admire here, and imitate the goodness of our LORD, Who would not revenge so great a wrong, neither in word nor deed. And pray unto Him for constancy, and meekness of mind, that thou mayest be meek and humble in heart.





## XIV. MEDITATION.

## THE DENYING OF ST. PETER.

## I.

“Now Peter sat without in the palace ; and a damsel came unto him, saying, Thou also wast with JESUS of Galilee. But he denied before them all, saying, I know not what thou sayest.”—ST. MATT. xxvi. 69, 70.

“And as Peter was beneath in the palace . . . and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with JESUS of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch ; and the cock crew.”—ST. MARK xiv. 66–68.

“But a certain maid . . . earnestly looked upon him, and said, This man was also with Him. And he denied Him, saying, Woman, I know Him not.”—ST. LUKE xxii. 56, 57. Read also ST. JOHN xviii. 25.

CONSIDER A—That, whereas all the Apostles (as our LORD had foretold) had suffered scandal, yet only St. Peter's denial is repeated by the Evangelists, and by all of them ; both because it seemed so strange and incredible, that Peter could deny CHRIST, that this his sin could not be comprehended by the Evangelists themselves ; and also, because many men mark the faults of their superiors. And, that thou shouldest neither doubt but that the other Disciples suffered scandal, nor yet presume on thine own strength. For no man com-

mitteth that sin, which another would not do, if the Guide be wanting Who created man.

CONSIDER B—When St. Peter denied CHRIST. In the night, and when it was cold. If thou wilt not behold the light of truth, and convert thyself wholly unto CHRIST in thine own conscience ; and if the love of GOD and thy neighbour wax cold in thee ; doubt not, but thou shalt fall into errors of faith, or into more grievous offences.

CONSIDER C—Where he denied. Where CHRIST was taken and bound ; in the company of wicked men ; and speaking with a woman. Avoid these occasions, if thou intendest to be holy. And although St. Cyril affirmeth, that St. Peter denied not CHRIST so much through fear of any hurt which might happen unto him, as through a kind of love, lest he should be thrust out of the house, and so deprived of His presence ; yet it is most certain, that he committed a very grievous sin. Beware thou, lest under any colour of devotion or virtue, thou dost transgress the law of GOD, and of His Church. For evil is not to be done, that good may come thereof.

CONSIDER D—That CHRIST is not denied by him only, who saith that JESUS is not CHRIST ; but also by him, who being christened, denieth himself to be a Christian, and the disciple of CHRIST. And this may be done, not only in words, but also in deeds, by those who profess to know GOD, but in their deeds do deny Him. For dost thou think (saith St. Bernard), that any man thinketh JESUS to be the Son of GOD, who neither



feareth His threatenings; nor is moved by His promises; nor obeyeth His commandments; nor alloweth His counsels? How often, then, hast thou denied CHRIST; and yet hast not done penance with St. Peter?

CONSIDER E—*The cock crew*; but he being otherwise occupied, observed it not; for our LORD did not yet look upon him. Be thou, at no time, so overwhelmed with business or sins, but that thou always hearest the voice of GOD speaking in thee; and that thou mayest hear thy neighbour admonishing thee.

## 2.

“And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with JESUS of Nazareth. And again he denied with an oath, I do not know the man.”—ST. MATT. xxvi. 71, 72; ST. MARK xiv. 69.

“And after a little while, another saw him, and said, Thou art also of them. And Peter said, Man, I am not.”—ST. LUKE xxii. 58.

CONSIDER A—How St. Peter, burning in desire to see our LORD, Who stood bound before the Council in an inward and higher chamber, did not go out of the house, but out of the lower room; and began to inquire something of CHRIST. That thou mayest devise and try all ways and means to enjoy thy LORD, in thy meditations; and to obtain Him, through the works of virtue.

CONSIDER B—That, when the devil doth once get the victory; he doth, at his return, rage more cruelly, and wound more deeply.

(a) There came one maid, and spake unto St. Peter somewhat modestly.

(b) Some other servants came to that maid.

(c) Then a great number came together, and did, as it were, oppress him with their words.

(d) At the first St. Peter did only deny.

(e) Then he added an oath.

(f) Then he began to curse and blaspheme.

Take thou heed, therefore, that the devil never overcome thee ; for he being once subdued by the Death of CHRIST, is driven away by resistance only, according to that saying, "*Resist the devil, and he will flee from you*" (St. James iv. 7).

CONSIDER C—The Fall of St. Peter.

(a) He presumed of himself.

(b) He slept in the Garden.

(c) He left his fellow-disciples.

(d) He thrust himself into company amongst wicked men.

(e) He denied.

Therefore the beginning of his Fall was presumption, and the neglecting of the service of God.

3.

"And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with Him ; for he is a Galilæan."—ST. LUKE xxii. 59.

"They said therefore unto him, Art not thou also one of His disciples ? He denied it, and said, I am not. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with Him ? Peter then

F

denied again, and immediately the cock crew.”—ST. JOHN xviii. 25-27.

“And thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this Man of Whom ye speak. And the second time the cock crew. And Peter called to mind the word that JESUS said unto him, Before the cock crow twice, thou shalt deny Me thrice. And when he thought thereon, he wept.”—ST. MARK xiv. 70-72.

“And he went out, and wept bitterly.”—ST. MATT. xxvi. 75.

CONSIDER A—That when St. Peter was come again to the fire, he began to speak more freely with the servants; to the end that he might take away all suspicion from himself. For, by his speech he was judged to be a Galilæan. Thou, therefore, who art the servant of CHRIST, take heed of familiarity with the wicked. Let thy communication be of Heavenly things; as thou mayest perceive were those of the Apostles, in the Acts of the Apostles, and by their Epistles. For he, who is delighted with the vain speeches of secular men, will easily be drawn to imitate their manners, and to be warmed with their fire, and entrapped with their delights.

CONSIDER B—St. Peter was known, by his speech, to be the Disciple of CHRIST, and a Galilæan. Do thou, likewise, so govern thyself, that all men, even by thy outward conversation, may know thee to be the follower of CHRIST, and a Galilæan; that is, one flying from the worldly to a spiritual life, and aspiring to Heaven.

CONSIDER C—The Benignity of CHRIST towards His servants. He being oppressed with so many miseries, did as it were forget Himself, and take care of His Disciples. He refrained him from sinning any deeper;

and, beholding him not with the Eyes of His Body (for that He could not do being in an upper chamber and compassed round about with officers), but turning to him with the inward beams of His mercy; with which He touched his heart, illuminated and mollified it, and caused him, after his third denial, to stay. For the beholding of CHRIST doth illuminate the conscience, whereby sins may be known; even as the beams of the sun lighten a chamber.

CONSIDER D—The order of his conversion.

(a) The cock crew.

(b) Our LORD beheld him.

(c) St. Peter remembered the word of JESUS.

(d) He went out.

(e) He wept bitterly.

If CHRIST look not on thee, the cock crows in vain. Do thou, therefore, give ear unto the preachers, and admonishers, as unto cocks; and pray that our LORD will turn unto thee. Observe the words which thou hearest. Flee all occasions of evil, and do penance. Here thou, who art a most grievous sinner, mayest have great hope of pardon, seeing that the mercy of our LORD gave so free a pardon for this grievous sin, and CHRIST never objected it unto St. Peter. But thou, who hast offended with St. Peter, go not about to excuse thyself with Adam, but weep with St. Peter; who (as St. Clement witnesseth) did all his lifetime, after the first crowing of the cock rise up to his prayers, and slept no more that night.





## XV. MEDITATION.

## THE FALSE WITNESSES IN THE HOUSE OF CAIAPHAS.

## I.

“Now the chief priests, and elders, and all the council, sought false witness against JESUS, to put Him to death ; but found none : yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of GOD, and to build it in three days.”  
—ST. MATT. xxvi. 59-61.

“For many bare false witness against Him, but their witness agreed not together. And there arose certain, and bare false witness against Him, saying, We heard Him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together.”—ST. MARK xiv. 56-59.

CONSIDER A—When the High Priest could draw nothing worthy of death from the words of CHRIST, then he asked the standers by, who had been often at His sermons ; and every one spake that, which they thought might help to condemn Him ; and were very earnest, and desirous to find out some capital crime ; according to that saying, “*Let them be ashamed and confounded that seek after My soul ; let them be turned backward and put to confusion that wish Me evil*” (Ps. lxx. 2) ; and again, “*For they intended mischief against Thee ; and imagined such a device as they are not able to perform*” (Ps. xxi. 11).

CONSIDER B—The Purity of the Life of thy LORD ; which was so great that it was hard to frame such a lie of Him, as might carry any colour of truth ; even by the testimony of His adversaries themselves. Learn thou—

(a) To accuse no man unjustly ; for a detractor and false witness are bound to the restitution of a good name.

(b) To avoid all lies ; for a liar cannot please even the wicked.

(c) According to the example of CHRIST, to live in such a way, that the very enemies of the Faith may find nothing in thy life to object against thee ; but considering thee, by thy good works, may glorify GOD our Father.

(d) Never to seek out reasons against thy conscience, to excuse thy sin. For those witnesses are false and agree not together ; whereby GOD is not deceived, nor thy conscience pacified.

CONSIDER C—These two false witnesses standing up among the rest, whose witnesses are specially related ; either because they were of greater moment, that by them thou mightest know the vanities of the others ; or else, because they contain the mystery of the Death of our LORD, which was then in handling. But they did not agree.

(a) They could not agree, the one saying "*I am able to destroy*" (St. Matt. xxvi. 61), and the other "*I will destroy*" (St. Mark xiv. 58).

(b) Our LORD had spoken no word of destroying and building again. But He said "*dissolve*" (Vulg. *soluite*, St. John ii. 19), and "*I will raise,*" speaking of His Death and Resurrection.

(c) He had hurt no man, if He had restored in three days that which He had destroyed.

(d) It seemed not to be beyond His power, Who had raised Lazarus from death, after he had been dead four days.

(e) Such kind of bragging words seemed rather worthy of laughter, and contempt, than of death. Learn thou—

(1) Not to wrest the words of CHRIST to a contrary sense.

(2) Not to relate anything otherwise than it was done.

(3) Never to judge evil of the mind or intention of others, when their words and deeds may be well interpreted.

Do thou also suffer together with thy LORD CHRIST, for Whose death and destruction, so many men took so great pains; and pray unto Him, that thou mayest be instructed in the true understanding of the Scriptures, and that He will never suffer thee to fall into heresy.

## 2.

“And the high priest arose, and said unto Him, Answerest Thou nothing? what is it which these witness against Thee? But JESUS held His peace. And the high priest answered and said unto Him, I adjure Thee by the living GOD, that Thou tell us whether Thou be the CHRIST, the Son of GOD.”—ST. MATT. xxvi. 62, 63.

“And the high priest stood up in the midst . . . the Son of the Blessed.”—ST. MARK xiv. 60, 61.

CONSIDER A—When nothing was found worthy of accusation, which might seem as a fault to be objected

---

## False Witnesses in the House of Caiaphas. 71

---

before Pilate, the Gentile President, the High Priest, being angry, invented certain questions, to the end that he might gather some things from His answers. His own conscience informed him, that nothing of any moment was alleged. Yet he urged those things, which he knew to be false.

CONSIDER B—That CHRIST held His peace ; because He knew that His conscience did answer all those things ; and also, because He would not avoid death by His eloquence. He teacheth thee—

(a) To condemn all injuries and lies, and to suffer them patiently, partly because, though perhaps thou art not guilty of those things, which are objected against thee ; yet thou hast offended GOD in many things, whereof no man accuseth thee ; and partly, because thou art never the worse because other men think thee to be evil. For every one is such, as he appeareth to be in the sight of our LORD.

(b) Not to think them worthy of an answer who offer wrong, because their own conscience doth reprove them.

CONSIDER C—What our LORD did when He held His peace. For this (saith He), *“for the love that I had unto them, lo, they take now my contrary part ; but I give Myself unto prayer”* (Ps. cix. 3). He prayed then, that the fruit of His Passion might pass unto thee. Therefore, in every trouble of thy mind, convert thyself unto CHRIST. For it cannot be that He, remembering this unjust accusation, can be unmerciful unto thee, in thy troubles and false accusations.



CONSIDER D—That the High Priest, evil interpreting this silence of our LORD, did use adjuration in these words, "*I adjure Thee*," which phrase is used in the conjuration of devils. Mark here, Who thy LORD is accounted to be; to wit, One obsessed of a devil. And the High Priest by his conjuration demanded two things—

(a) Whether He be the CHRIST; that is to say, the Messiah promised in the Law?

(b) Whether He be the Son of GOD? For therefore was He put to death, because He was CHRIST; and therefore He redeemed mankind by His Death, because He was the Son of GOD; that is to say, of equal Majesty with GOD the Father.

## 3.

"JESUS saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."—ST. MATT. xxvi. 64; ST. MARK xiv. 62.

CONSIDER A—That CHRIST, being adjured by the Name of the Living GOD, did hold His peace no longer; because He would not seem to avoid death by holding His peace; and also, that thou shouldest always reverence the Name of GOD.

"*Thou hast said.*" That is, so it is, as thou hast spoken; and as thy conscience doth witness unto thyself.

CONSIDER B—That He maketh mention of the judgment to come, in the words of Daniel (Dan. vii. 13).

(a) That He might take away the jealousy of His affecting a kingdom ; for He sought not an earthly, but a Heavenly and Eternal Kingdom.

(b) That they should abstain from this evil judgment for fear of the judgment to come. Learn—

(1) In all thy actions, to remember thy last end.

(2) In all accusations to have patience ; because power shall be given thee to judge thy accusers, and those who have afflicted thee.

(3) Always, but especially at the end of thy life, to confess a truth ; even though it be great loss both to thy body and goods.

And pray thy LORD, that He will strike thy flesh with wholesome fear ; and inflame thy heart through the Meditation of His Passion.





## XVI. MEDITATION.

THE FIRST CONDEMNATION OF CHRIST, AND THE  
MOCKING.

## I.

“Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard His blasphemy. What think ye? They answered and said, He is guilty of death.”—ST. MATT. xxvi. 65, 66; ST. MARK xiv. 63, 64.

IF in any great matter there happened grievous evil, as without doubt blasphemy is, then the Jews did cut or tear their garments; and by that sign did show the grievousness of the matter, which should cut the heart with grief, and be revenged even with the loss of honour and goods. But the High Priest was forbidden to rend his garments by this law: “*and he that is the high priest . . . shall not uncover his head, nor rend his clothes*” (Lev. xxi. 10). Nevertheless, this unlearned Priest, being ignorant of the Law, did rend his garment; and, by so doing, made an end of the priesthood of the Jews. Learn thou to be moved by the injuries offered unto God, though it be to thine own loss and hindrance.

CONSIDER A—What opinion the Jews had of thy LORD. He was—

(a) Accounted an impostor or deceiver ; whereupon Judas said, “ *Hold Him fast* ” (St. Matt. xxvi. 48).

(b) Injurious unto men ; “ *Answerest Thou the high priest so ?* ” (St. John xviii. 22).

(c) Obsessed by a devil ; in the exorcism and conjuration of the High Priest.

(d) Blasphemous against God.

(e) A false prophet ; in the officers scoffing at and mocking Him.

Behold, with what titles, thy LORD was honoured in this His Passion.

CONSIDER B—With what mind CHRIST heard this general voice of the people, “ *He is guilty of death ;* ” even of that people, whose dead He had raised ; whose sick He had healed ; and whose profit He had procured. Be astonished at the malice of wicked men, and the gentleness of CHRIST ; Who, being nothing moved with this sentence of death, offered Himself ready to die for them, who killed Him.

Pray, therefore, that by this sentence of His Death, thou mayest be delivered from the sentence of eternal death.

## 2.

"Then did they spit in His face, and buffeted Him, and others smote Him with the palms of their hands, saying, Prophecy unto us, Thou CHRIST, who is he that smote Thee?"—ST. MATT. xxvi. 67, 68.

"And to cover His face."—ST. MARK xiv. 65.

"And the men that held JESUS mocked Him."—ST. LUKE xxii. 63.

CONSIDER A—That CHRIST in the council was not only tied with bonds, but also held by the hands of many ; who after the sentence of death was pronounced, did handle Him most cruelly as a condemned Man ; against Whom they could not sin. The devil increased their cruelty, who, because he had observed no sin in Him in His whole life, desired by these torments to move Him to some impatience.

CONSIDER B—That then they raged most against CHRIST, when He confessed Himself to be the Son of God. Even so, thou must expect most temptations, from men and devils, when by the amendment of thy life and manners, thou shalt show thyself to be the son of God.

CONSIDER C—There were four kinds of mockings.

(a) They beat Him with their fists and hands, about the Head, Face, and Neck.

(b) They spit their filthy phlegm in His Face.

(c) They covered His Face ; which, by the sweet aspect thereof, seemed to hinder and to stay their fury and wickedness.

(d) They used reproachful words, "*Prophecy*," as if to say, "Thou art not a true, but a false prophet."

Take thou heed of these kind of illusions. For—

(1) Thou dost strike CHRIST, when thou hurtest thy neighbour; and thou dost strike His Head with blows, when secretly thou dost hurt thy superiors; and His Face, if openly.

(2) Thou spittest upon Him, when thou pollutest thy conscience with evil thoughts.

(3) Thou coverest His Face, when oppressing thy conscience, thou perseverest in sin.

(4) Thou revilest Him, when thou dost not believe His promises nor threatenings.

Look unto thyself, lest, by imitating the sins of the Jews, thou incurrest the same punishments. For they have a veil over their heart, so that they cannot know CHRIST. They are derided of men, and many times they are reviled and beaten; hateful both to God and men.

Pray unto thy LORD, that these His reproaches may free thee from the eternal reproaches of thy soul.

3.

“And many other things blasphemously spake they against Him.”  
—ST. LUKE xxii. 65.

Enter thou into the High Priest's court, and consider, what these wicked officers did all night; and what CHRIST suffered. St. Theophylact saith, that they were drunk at their supper, and did many things very wantonly; “*the drunkards make songs upon Me*” (Ps. lxix. 12). And, because the Evangelist doth conclude the labour of

the whole night in these few words ; look thou into the writings of the Prophets, what they say of these things, "*I gave My back to the smiters, and My cheeks to them that plucked off the hair ; I hid not My face from shame and spitting . . . I set My face like a flint*" (Isa. l. 6, 7). And "*He giveth His cheek to him that smiteth Him ; He is filled full with reproach*" (Lam. iii. 30). And "*They have gaped upon Me with their mouth ; they have smitten Me upon the cheek reproachfully*" (Job xvi. 10). Hereby is signified—

(a) That the whole Body of CHRIST was stricken most cruelly, beaten with staves, fists, and feet, for these words, "*I gave My back*" (Vulgate, *Corpus meum dedi percutientibus*), seem to signify so much.

(b) That His beard was pulled out, and His Face bloody.

(c) That the visage of CHRIST was beaten with fists, and made blue.

(d) That He suffered divers kinds of mockings and illusions ; and, to be brief, nothing was omitted that could be devised for His pain.

Think, the officers ill-treated our LORD this night, by the consent of the High Priests, in such manner, that even if He had not been crucified, He could not by nature continue long alive. Therefore, it is not to be marvelled at, that He was dead sooner than Pilate expected.

Do thou also behold CHRIST ; mark His Face (which was exposed to blows) so amiable ; His Eyes breathing

forth love, expressing so much the more charity in them, as He was the more beaten with stripes.

The Priests departed now to take their rest ; and the officers likewise framed themselves to sleep. Only the Spouse of thy soul could take no rest ; for He must take no other sleep than on the bed of the Cross.

Pray Him, that His unquiet rest may bring everlasting rest unto thy soul.







## XVII. MEDITATION.

THE SECOND CONDEMNATION OF CHRIST IN THE  
HOUSE OF CAIAPHAS.

## I.

“When the morning was come, all the chief priests and elders of the people took counsel against JESUS to put Him to death.”—ST. MATT. xxvii. 1.

“And as soon as it was day, the elders . . . led Him into their council, saying, Art Thou the CHRIST? tell us.”—ST. LUKE xxii. 66, 67.

CONSIDER A—That now the second time, they assembled in council; both because more should consent to the condemnation of CHRIST (for perhaps in the night many were absent); and also, that they might confirm in the daytime, that which they had judged in the night. There assembled three sorts of people: the priests; the elders of the people, who had the civil government; and the Scribes, in which sort the Pharisees also are understood, as the religious section of the Jews. That thou mayest understand—

(a) That all men gave cause of the death of our LORD.

(b) That CHRIST died for all.

(c) That all men ought worthily to acknowledge themselves to be sinners; and to seek help, by the Death of CHRIST.

CONSIDER B—That this question, “*Art Thou the CHRIST?*” which was handled all night, was really the question of the devil, when tempting CHRIST; and also of them, who mocked our LORD on the cross; whereby is signified—

(a) That they who doubt of their Faith, are the children of the devil, and live in darkness.

(b) That not to know Who CHRIST is, is the fault of all sinners. Some will have Him rich, noble, etc.; they will not have Him spat upon, despised, and poor. Others think Him austere and sour; and are ignorant how sweet our LORD is. Others, contrariwise, will have Him so merciful, that He will not be offended at any sins, nor punish any offender.

Do thou acknowledge in CHRIST both mercy and justice; and learn, that herein consisteth the highest wisdom, that thou knowest the true GOD and JESUS CHRIST Whom He hath sent. Then enter into the council of those wicked men; and behold thy Spouse foully and evilly used by the Jews. Wonder and inquire, Art not Thou the CHRIST? Can it be that Thou, Who art the Son of GOD, the Author of all creatures, the Glory of saints, wilt suffer such things for me, a poor and vile worm? By these questions, stir up thyself; that whilst CHRIST suffereth, and is full of confusion, thou in the meantime seek not after gain and worldly honour.

## 2.

“And He said unto them, If I tell you, ye will not believe : and if I also ask you, ye will not answer Me, nor let Me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art Thou then the Son of God? and He said unto them, Ye say that I am.”—ST. LUKE xxii. 67–69.

CONSIDER A—That our LORD, before He professed Himself to be CHRIST, did use a preface; for, whereas He professed the same most plainly in the night, and was so far from profiting, that thereby a greater accusation was framed against Him; here, when asked the second time, He seemed to make some difficulty in answering. Thou mayest learn herefrom, that the suggestions of GOD being once rejected, do hardly return again.

CONSIDER B—How often they asked, and never believed. For there are some, who always repeat the self-same question; not because they are ignorant, but because thereby they may find out something, which may please their own will, and not be repugnant to their desire; “*ever learning and never able to come to the knowledge of the truth*” (2 Tim. iii. 7). Thou also, how many things dost thou know; and how few dost thou perform! Doubt not but “*that servant which knew His LORD’S will . . . neither did according to His will, shall be beaten with many stripes*” (St. Luke xii. 47).

CONSIDER C—“*If I also ask you, ye will not answer Me*”—the pride of the wicked; who would not vouchsafe to answer CHRIST their LORD. What will they do at the latter judgment, when they shall have Him for

their Judge, Whom they judged unworthy of their answer? Think thou hereof, as often as thou shalt be admonished by GOD in thy conscience, and thou dost reject His inspiration.

CONSIDER D—That our LORD being asked, whether He was Christ, did answer out of David's Psalm (cx.) of the sitting on the right hand of His Father; which Psalm He had alleged to them before, that, by that argument which otherwise they could not solve, they might know that the Messiah was the Son of GOD. This they easily understood, for they inferred it from His answer; as is shown (St. Matt. xxii. 46). Admire thou the goodness of GOD, which ceased not to admonish, and to withdraw them from this grievous sin; wherein they should sin not against man only, but against Him, Who was the Son of GOD.

Pray thou unto CHRIST, that the reverence and respect for Him, may move thee; so that, whensoever thou shalt sin, thou mayest think of that saying, "*Against Thee only have I sinned, and done this evil in Thy sight*" (Ps. li. 4). For it is GOD Who is offended, and not man only.

3.

"And they said, What need we any further witness? for we ourselves have heard of His own mouth. And the whole multitude of them arose, and led Him unto Pilate."—ST. LUKE xxii. 71, xxiii. 1.

"And bound JESUS, and carried Him away, and delivered Him to Pilate."—ST. MARK xv. 1.

"The governor."—ST. MATT. xxvii. 2.

CONSIDER A—From an excellent answer came an evil

conclusion. Because He is CHRIST and the Son of GOD, therefore He must be offered to Pilate to die. Thou, oftentimes, concludest, in like manner, that GOD is merciful, therefore let us sin more freely.

CONSIDER B—What St. Chrysostom implies,—the Jews would not put CHRIST to death secretly, but openly, that the glory which He had gotten by His miracles might be taken away, in the public shame and ignominy of His Death ; and, that He might generally be esteemed a wicked man in all places. But GOD permitted it, for a far different reason.

(a) That He Who should die for all men, should be put to death, not secretly by the Jews only, but also openly by the Gentiles, before all men.

(b) That this Death which seemed to be infamous, and full of ignominy, should sanctify all nations ; and should be glorious for ever throughout the whole world. Do thou with the Apostle St. Paul, glory in nothing else, “ *save in the cross of our LORD JESUS CHRIST* ” (Gal. vi. 14).

CONSIDER C—What St. Leo says, that JESUS was offered, bound with hard knots, beaten with many boxes and blows, defiled with spittings, and condemned beforehand with clamours ; to the end, that amongst so many judgments before given, in which every one desired His death, Pilate should not dare to discharge Him. Follow thou thy LORD in this journey as near as thou canst ; and offer Him up for thyself, not to Pilate the governor, but to GOD the Father ; and desire Him, that He Who was once adjudged to die for thy sins, may, by His death, deliver thee from all evils.



## XVIII. MEDITATION.

## THE DEATH OF JUDAS.

## I.

“Then Judas, which had betrayed Him, when he saw that He was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.”—ST. MATT. xxvii. 3, 4.

CONSIDER A—That Judas, hearing of the condemnation of CHRIST by the High Priests, being led to repentance, either good through the greatness of his offences, or false, through the shame whereby he thought he should never be able to endure the reproaches, which would ensue, brought again the money. This also was permitted by GOD, whereby the innocence of CHRIST might be manifested to all men. And lest the Jews, by this argument, might affirm the Death of our LORD to be just; because His intimate disciple, who knew all the secrets, had delivered Him up to them to die. But Judas betrayed our LORD, not that CHRIST should die, but because he wanted the money; hoping that, as at divers times before so at this time also, our LORD might escape. Learn—

(a) The Innocency of our LORD; which the traitor

himself openly confessed with most earnest words, and by throwing down of the money.

(b) The bitter torments of our LORD ; which moved the very traitor to repentance.

(c) The qualities of the devil ; who bewitcheth our eyes before the sin be permitted, lest we should see the foulness thereof ; but after the sin, he openeth the same, that we should despair.

CONSIDER B—The answer of the Priests, “ *What is that to us ?* ” St. Peter, after he had committed his sin, went out from the company of the wicked and obtained pardon ; Judas, contrariwise, came to the wicked, and fell into desperation. Learn hereby, that they who offend the Majesty of GOD, because they may have the favour of other men, are afterwards forsaken by them ; and that always after this life, when every one shall bear his own burden ; and, indeed, oftentimes in this life.

CONSIDER C—The grievous burden of an evil conscience, which feared neither shame nor death. Do thou, lamenting thy sins, say with Judas, “ *I have sinned in that I have betrayed innocent blood ;* ” that is to say, I have, through my sins, cast oftentimes from myself the Passion of CHRIST, which was given me for my soul’s health. But trusting in the mercy of CHRIST, despair not ; but add this, O LORD, do Thou restore it unto me, that it may profit my soul.

CONSIDER D—That it is manifest by the answer of the Priests, that CHRIST died not for any fault committed by Himself, but of mere malice and envy. For “ *What is*

*that to us ?*" is as much as to say, it skilleth not, whether He die justly or unjustly, so that He die.

CONSIDER E—" *See thou to that.*" Evil men give only matter of despair. Learn hereby—

(a) The disposition of wicked Superiors ; who care not how their subjects live, so long as they themselves may enjoy their own profit and pleasure.

(b) To suffer with the afflicted, and to comfort them ; at least with good words, if thou art not able otherwise.

(c) In thy affliction, not to repair to every one ; but to seek out those whom God hath appointed to be the guides of souls, and are commended for their lives and wisdom.

## 2.

"And he cast down the pieces of silver in the temple, and departed, and went and hanged himself."—ST. MATT. xxvii. 5.

"And falling headlong, he burst asunder in the midst, and all his bowels gushed out."—ACTS i. 18.

CONSIDER A—That the deed of Judas, which exceeded all measure of revenge, deserved no other judge, or executioner than Judas himself. For, if he had been put to death by another, he might have hoped for pardon ; but hanging himself, he committed a fresh sin of murder and desperation. Behold, how one sin is increased by another, if thou dost not prevent them in time.

CONSIDER B—How wickedly, apostates from faith and religion do commonly perish. Take thou heed, lest thou forsake the Church, or thy vocation. "*Let Satan stand*



*at his right hand*" (as David, Ps. cix. 5, foreshadowed of Judas), tossing thee here according to his will, and at last, casting thee down into Hell.

CONSIDER C—What is the end of sinners. Even this, that hanging in the air, they shall touch neither Heaven nor earth, and possess nothing but the rope. For they reject Heavenly things, and are deprived of temporal goods, which only they sought after; and, being enchained with sin, they are detained and held up by the devil, the prince of the air. And certainly, at the end of their life, these things do always happen to sinners; and even in this life to some, who, being despoiled of their earthly goods, are nevertheless, so choked up with wicked desires, that they can hardly lift up their eyes to Heaven.

CONSIDER D—" *He burst asunder in the midst, and all his bowels gushed out.*" He, who had lost the bowels of charity, lost his own bowels. He, who employed all his care to enjoy many things, lost also his own entrails. Do thou, like Judas, cast away money, riches, and all worldly things; but go to no other tree than the Cross of our LORD, and pray Him, that He will tie thee fast unto Him; and, loosing all the knots of thy sins, bind thee with the chain of His love. For, if Judas himself (as St. Leo affirmeth) had obtained remedy from CHRIST crucified, had he not hastened to the halter, thou mayest have an assured hope, to obtain pardon and grace.

3.

“ And the chief priests took the silver pieces, and said, It is not lawful to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter’s field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, whom they of the children of Israel did value ; and gave them for the potter’s field, as the Lord had appointed me.”—ST. MATT. xxvii. 6–10.

CONSIDER A—The goodness and gentleness of God, Who would hold His servants from the effusion of blood ; in the old Law He would not permit them to have the money, wherewith the death of any man had been procured.

CONSIDER B—The preposterous religion of these Priests ; who feared not to defile their consciences with innocent blood, and yet were afraid to pollute their treasury with the price of blood. Thou art like unto them, so oft as thou makest great account of small things, and hast small regard of grievous sins against God ; straining at a gnat and swallowing a camel (St. Matt. xxiii. 24).

CONSIDER C—The Jews converted not this money to their own use ; but to the behoof of other men. That by this, thou mayest learn—

(a) That CHRIST was wholly given unto us ; His very price bestowed also upon us.

(b) The liberality of covetous men ; who give alms not of their own, but of other men’s money.

CONSIDER D—That with this money a field was bought “*to bury strangers in.*” That thou mayest learn—

(a) That not only our souls, but also our bodies received great benefit by the Death of CHRIST. For whatsoever good is bestowed upon man, we ought to acknowledge all to proceed from the Passion of CHRIST.

(b) That through the Death of CHRIST, we have true and everlasting rest.

(c) According to St. Ambrose and St. Jerome, this “*field,*” which God the Workman made of nothing, was bought with the price of the Blood of CHRIST; not for the burial of all men, but of strangers only. So that, therein only those should rest with a quiet conscience, who, making themselves strangers upon earth, look still to the Heavenly country. Therefore, if thou intendest to be a partaker of this price, be a stranger; shut thine eyes to worldly things; desire no earthly goods: to be brief, die unto the world, that thou mayest rest sweetly in CHRIST.

CONSIDER E—That this was confirmed unto us, either by the prophecy of Jeremiah, in those books which came not to us; or of Zachariah, as the common opinion is, (the name Jeremy being put in, not by the Evangelist but by some other writer); or of both, as Epiphanius affirmeth. Thou mayest learn, hereby, that the price of CHRIST was not only prefigured in that for which Joseph aforetime had been sold, but foretold also by the prophets with wonderment, that for thirty pieces of silver (each valued at half a dollar), the expected Messiah of many

ages, should be bought and sold. Dost thou not sell CHRIST and everlasting life for a baser price, when thou refusest and rejectest His grace for a little filthy lust ; for money ; or for vain desire of honour ? Return then unto thyself ; consider the inestimable value of the Blood of CHRIST ; and suffer anything, rather than that He shall be taken from thee.





## XIX. MEDITATION.

## THE FIRST ACCUSATION OF OUR LORD BEFORE PILATE.

## I.

“Then led they JESUS from Caiaphas unto the hall of judgment : and it was early ; and they themselves went not into the judgment hall, lest they should be defiled ; but that they might eat the Pass-over.”—ST. JOHN xviii. 28.

CONSIDER A—That they made haste betimes in the morning, to procure the Death of Our LORD ; lest, perhaps, if it should be deferred, it might be hindered through the favour of the people. For it is the subtilty of the devil, to carry men headlong into mischief ; lest, by delay, they might alter their purpose. Be thou, on the contrary, quick to good, for the grace of the Holy Ghost admitteth no delay ; and slow to evil, for the feet of wicked men are swift to do mischief. Take heed, therefore, that thou omittest no occasion to do good ; and in temptation resist ; expecting, that the devil being driven away, CHRIST may come and help.

CONSIDER B—That CHRIST thy LORD being a Lover of Purity, was put into the house of a Gentile, as an unclean person guilty of many crimes. The Jews, by their religion, refused to enter into it ; lest they should be defiled with some spot, whereby they might be forbidden

to eat the Passover. But He was thought unworthy to be numbered among the children of God ; or to be put to death by the hands of the Jews. If thou art accounted base or a sinner, imitate this patience of thy LORD ; and let thy chiefest care be, to be better esteemed of GOD than of men.

CONSIDER C—That the very thing happened to the Jews, which they feared. For they did not eat the mystical Passover ; because CHRIST, the True Passover, took it away by His Death ; and that which they did eat, they celebrated with polluted minds, and hateful unto GOD. Be thou, therefore, careful, not so much for the outward beauty and cleanliness, as for the inward purity of thy mind ; that thou mayest receive the true Passover of our LORD in the Eucharist : and pray unto GOD, that thou mayest be pure in heart, whereby thou mayest often eat worthily this Holy Passover.

2.

“ Pilate then went out unto them, and said, What accusation bring ye against this Man ? They answered and said unto him, If He were not a malefactor, we would not have delivered Him unto thee. Then said Pilate unto them, Take ye Him, and judge Him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death : that the saying of JESUS might be fulfilled, which He spake, signifying what death He should die.”—ST. JOHN xviii. 29–32.

CONSIDER A—The humanity of Pilate ; who might have interpreted their refusing to come into his house, as to an unclean person, as contempt against him ; yet,

he yielded to their religion ; being better than thou, and many other Christians, who, when contemned yield contempt again, and, by no entreaty, will yield in any point or title of honour.

CONSIDER B—The proud answers of the Jews ; by which they abused the outward face of religion, to the death of an Innocent. We (say they) being Priests, who make it a matter of conscience to break the least commandment of the Law, would never have delivered this Man unto you ; except for many causes, He had been most worthy of death. So great was the Innocency of our LORD, that, without compulsion, they would not have come to accuse Him.

CONSIDER C—Pilate's answer ; more wise than the answer of the Priests. For many times, secular men have more goodness than Priests. The Gentile seemed to be not a little offended, that he should be required to put Him to death, without hearing or convicting Him. As if he should say, If your law permit this, yet the law of the Romans doth not. But the Jews had no consideration of this just scandal. Whom thou dost imitate, so often as thou dost give cause of scandal, or reproach to the weak, or to heretics. Remember the word of our LORD, "*It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones*" (St. Luke xvii. 2).

CONSIDER D—The other answer of the Jews : "*It is not lawful for us to put any man to death,*" that is to say, upon the Cross. They stoned Stephen, and they pre-

pared to stone the adulteress. For our LORD was to be put to death, not with stones, but upon the Cross ; not by the Jews, but by the Gentiles ; all of which is made manifest by the words "*that the saying of JESUS might be fulfilled.*"

Give thanks, therefore, unto thy LORD ; that He passed from the Jews to the Gentiles. Pray unto Him, that He, Who by the hands of the Gentiles, would undergo the Cross ; and suffer Death ; will accept for thee the Unbloody Sacrifice, which in remembrance of His Passion is offered in the Church of the Gentiles, world without end.

## 3.

"And they began to accuse Him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, That He Himself is CHRIST a King."—ST. LUKE xxiii. 2.

"*They began*" (saith he), as the beginning of many accusations, which follow. "*We found,*" we have not heard it of others, but we ourselves have seen.

CONSIDER A—Three accusations ; all which depended on one. He doth affirm (say they), that He is the Messiah, and King of the Jews promised to our forefathers ; and thereby draweth the people unto Him ; and He commandeth, neither to obey Cæsar, nor to pay tribute unto him. Lying plainly ; for they knew, that our LORD did shun a kingdom ; did teach obedience ; did pay tribute ; and did answer, that it should be paid. Hereby thou mayest learn, that envy doth make a man



blind ; so that he cannot perceive the ignominy and reproach, that he doth unto himself. For by these words, they proved themselves liars before Pilate, who could not be ignorant of CHRIST'S answer to the Herodians, "*Render therefore unto Cæsar the things which are Cæsar's ; and unto GOD the things that are GOD'S*" (St. Matt. xxii. 21). Avoid thou, therefore, all perturbation of mind, which doth much hinder the seeing of the truth, and doth weaken thy reputation.

CONSIDER B—Whereof CHRIST was accused.

(a) That He did pervert the nation. His office is to move the people, to turn them up and down ; to subdue the flesh, which ruled the spirit, unto the spirit ; to place poor and base fishermen above kings ; and after his life, to throw the proud rich man down into Hell, and to lift poor Lazarus into Abraham's bosom.

(b) That He forbade to give tribute unto Cæsar. Our LORD doth forbid to pay tribute unto the devil, who is called the prince of this world, and requireth no small tribute of the actions of men ; whom he would have to execute nothing, without some mixture of sin : CHRIST, contrariwise, commandeth to give tribute unto GOD ; and, that thou shalt refer all thy actions to His Glory.

(c) That He is a King, and the Messiah. Thy LORD is truly a King ; and the Messiah, Who governeth and feedeth all His people, with His Body and Holy Spirit. Yield thou thyself unto the government of this King, fight against His enemies ; and follow Him, thy Captain, in all things.



## XX. MEDITATION.

## THE EXAMINATION BY PILATE.

## I.

“Then Pilate entered into the judgment hall again, and called JESUS, and said unto Him, Art Thou the King of the Jews? JESUS answered Him, Sayest thou this thing of thyself, or did others tell it thee of Me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me: what hast Thou done?”—ST. JOHN xviii. 33-35.

CONSIDER A—Pilate dealt with CHRIST, not before the multitude, but privately in his house; of Whom (saith St. Chrysostom) he had conceived a great opinion. Thou, in like manner, if thou wilt deal with CHRIST, avoid company and much business; enter into the chamber of thine heart, that thou mayest more clearly hear our LORD speaking.

CONSIDER B—That the LORD of all creatures standeth as guilty, before the Gentile governor, to whom He must render an account of His Life. Live thou so, that thou needest not blush to render an account of all thine actions, before any man.

CONSIDER C—The question of Pilate, “*Art Thou the King of the Jews?*” That is to say, Can it be that Thou, so poor and miserable, and so many ways afflicted, canst call Thyself King of the Jews?

H

Answer thou for thy LORD. Yea, certainly He is King of the Jews, Whom the true Jews do acknowledge; that is, such as know and confess their sins. For they will obey this King; that, brought out of sin, and delivered out of the hand of their enemies, they may serve Him. Admire thou this King; Whose Beauty consisteth not in gold and precious stones, and outward ornaments, but in contempt, disgrace, and external ignominy. For these things have made CHRIST famous through the whole world; and also have beautified thy soul.

CONSIDER D—The answer of CHRIST; the sense whereof is this: Did you ever see or hear anything of Me; whereby I might be suspected to seek for a kingdom? This question signifieth the absurdity of the accusation. Ponder here with thyself, whether thou dost know thy LORD CHRIST; that is, whether thou dost feel CHRIST reigning in thy mind; or else, whether thou art a Christian without any outward sweetness.

CONSIDER E—The proud answer of Pilate, disdaining, and taking it in evil part, that a guilty person should venture to ask him a question. He excuseth himself with ignorance of the Jews' causes. I know not (saith he) what your nation dreameth of the coming of a Messiah. *Thou* canst not plead ignorance in God's cause, to whom CHRIST hath made manifest even the secrets of GOD. And if ignorance did not profit Pilate, how can it profit any Christian, to whom GOD hath given so great knowledge?

CONSIDER F—"What hast Thou done?" The great Innocency of our LORD; that when accusations failed, He Himself must be asked. Answer thou, what He hath done. He hath made Heaven, and earth, and all creatures: He hath done all good, and no evil. But for the good done for thy sake, which thou dost abuse unto sin, He must suffer the punishment, which thou didst deserve. This place is fitting to meditate on what CHRIST hath done for thee; and what thou hast done again for Him; that, admiring His bounty, thou mayest give Him thanks; and detesting thine own ingratitude, thou mayest be confounded with shame.

2.

"JESUS answered, My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence. Pilate therefore said unto Him, Art Thou a king then? JESUS answered, Thou sayest that I am a king."—ST. JOHN xviii. 36, 37.

CONSIDER A—That CHRIST answered Pilate plainly, who dealt sincerely with Him. But to the Jews, who went about to entrap Him, He would not answer until adjured. For our LORD detesteth fiction, "*but His secret is with the righteous*" (Prov. iii. 32).

CONSIDER B—That He applied Himself to this foreigner, deriving His argument from the use and custom of men. You may understand (saith He) by this, that I seek not a kingdom of this world; because I have no soldiers nor champions for My defence. But with the Jews, who

knew the Law, He used the Scriptures. Thou mayest learn, hereby, that GOD useth all ways and reasons, to convert thee and others. If thou wouldest consider those means which our LORD used to help and cure thee, thou wouldest admire GOD's prudent Love and Charity towards thee.

CONSIDER C—" *My kingdom is not of this world.*" He doth not say in this world, for He reigneth in His Church, and in thee ; but He saith, "*of this world.*" That is to say, It is not like the kingdoms of this world ; neither doth it consist in the multitude of servants and soldiers, nor in solemnity and pomp, nor in riot and bravery of apparel ; but in the ornament of the soul, in voluntary obedience, and in a multitude of virtues. And, perhaps in this Kingdom of CHRIST there are more poor, beggarly, weak, and unlearned, than rich, noble, mighty, and wise people. Be thou careful, that CHRIST may rule thee, and thy affections, and reign in thee. For, if to serve CHRIST is to reign ; then CHRIST reigning in thee, will make thee a mighty king, ruling over thyself, and the whole world.

## 3.

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice. Pilate saith unto Him, What is truth ?"—ST. JOHN xviii. 37, 38.

CONSIDER A—For what cause CHRIST came into the world ; to wit—

(a) That He might free the world from the falsity of idolatry, of divers errors, and of sin.

(b) That He might declare the vanity and folly of those things which the world admireth ; and set before our eyes, those things as they are in truth, and not as they seem to be.

(c) That by this Truth, He might rule the minds of men. Thou mayest learn hereby—

(1) What thou oughtest chiefly to seek for, in the Kingdom of CHRIST ; to wit, to be delivered and made free from all vanity, falsehood, and sin.

(2) That they are the chief servants and enlargers of the Kingdom of CHRIST, who labour in teaching the Truth.

(3) That it appertaineth, especially, to the charge of Christian Princes and Superiors, to keep and increase their subjects in the Faith of CHRIST. For they are not Superiors like Gentiles, to maintain their people only in a civil and peaceable government ; but they are also Christian Princes over Christians, that they may enlarge the Kingdom of CHRIST.

CONSIDER B—“ *To this end was I born, and for this cause came I into the world.*” A high sentence, which Pilate might have understood, if he had persisted in simplicity. I am not born (saith He), like other men ; for I *was*, before I was born of My Mother ; I was born, not through the necessity of nature, but of Mine own Will, and for certain causes, which moved Me to take Human Nature upon Me ; to wit, that I should teach

men the Truth. If, therefore, thou wilt listen unto Heavenly doctrine, and deal sincerely with GOD, CHRIST . wilt reveal unto thee the secrets of Heaven.

CONSIDER C—" *Was I born,*" and "*came I.*" For by His Birth He is our CHRIST ; and also hath done all His actions for our profit ; that thou, again, shouldest refer all thy time, thy studies, and thy labours, to His glory.

CONSIDER D—That CHRIST did answer secretly to the question propounded by Pilate, "*What hast Thou done ?*" I have taught the Truth ; I have reproved vice. This was the only cause that moved the Jews to put Him to death. Do thou seek out the Truth ; and pray unto GOD to lighten thine eyes, that thou sleep not in death ; and consider earnestly with thyself, whether thou be of the Truth ; that is, whether thou art moved with the Truth, or with pride, lust, avarice, and other passions of the mind (St. John viii. 44-47).



## XXI. MEDITATION.

### THE SECOND ACCUSATION OF OUR LORD BEFORE PILATE.

#### I.

“And when he had said this, he went out again unto the Jews, and saith unto them, I find in Him no fault at all.”—ST. JOHN xviii. 38.

“And when He was accused of the chief priests and elders, He answered nothing. Then said Pilate unto Him, Hearest Thou not how many things they witness against Thee? And He answered him to never a word : insomuch that the governor marvelled greatly.”—ST. MATT. xxvii. 12-14 ; ST. MARK xv. 3-5.

CONSIDER A—That Pilate expecting no answer to this question, “*What is truth ?*” went out again ; either, because he thought that question appertained not to Him ; or else, that it was not convenient at the time. To whom thou mayest know thyself to be like, so oft as thou passest over lightly Heavenly things ; or as oft as thou shalt think, that those things which are spoken, of everlasting life, of perfection, or of Christian life, appertain not unto thee ; or as often as thou dost lightly leave that, which before thy GOD thou hadst justly purposed. Think no time unfit for Divine instruction.

CONSIDER B—That Pilate found no cause of death in CHRIST ; the Jews a false cause ; and GOD the Father a



true cause ; to wit, the purging of thy sins, for the salvation of thy soul. Ponder earnestly with thyself upon this cause. For the reason thou lovest not CHRIST so well as thou oughtest ; nor art so thankful as thou shouldest be ; nor art sufficiently moved with this His so great and bitter pain ; is, because thou dost not earnestly acknowledge, nor resolve in thy mind, that thou wert the cause of these bitter pains.

CONSIDER C—The great and manifold crimes objected against thy LORD, in the sight and hearing of all the people ; who wondered exceedingly at such new and strange things. Do thou patiently suffer, for thy LORD's sake, all slanders, injuries, and reproaches.

CONSIDER D—The deep silence of our LORD ; wherein Pilate the Gentile admired the wisdom of CHRIST ; and the Jews were made more audacious, to add more and more grievous accusations. Admire thou the patience of GOD ; Who hitherto offended with so many and so grievous sins, both of thee and of other men, doth not only still hold His peace, wink at them, and pardon them ; but also doth bestow many benefits upon thee ; that thou, moved with His bountiful liberality, mayest at last remember thyself.

## 2.

“ And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.”—ST. LUKE xxiii. 5.

CONSIDER A—The clamours of the Jews, who having

no hope to effect anything by truth, raised up troubles, tumults, and clamours ; like those who defend an ill cause. Wherein they imitate the devil ; who, when he can do nothing by his own suggestions, then he stirreth up friends, parents, and companions. He moveth the inward concupiscence. He hindereth and darkeneth the understanding. Do thou nothing impatiently ; imitating our LORD, Who was not provoked, nor moved by any injuries ; except to love the more dearly.

CONSIDER B—That CHRIST was here reputed, Captain of the seditious. “Thou knowest (say they), O Pilate, the Galileans to be factious people, whose blood thou didst lately mingle with their sacrifice. Behold, He is the head and ringleader of all mischief ; born to raise sedition among the people.” Verily, O LORD, Thou dost move the people, not to sedition, treason, robberies, and manslaughters, which is the property of heretics, who stir up such motions in their sermons ; but to the change of their life and manners, that, forsaking their pleasures and sins, they may give themselves wholly to the exercise of virtue. Thou fillest the monasteries with Religious ; the deserts with Anchorites ; the prisons with Confessors ; and the gallows with Martyrs. Through Thy motion, virgins cast away their brave attire ; rich men choose poverty ; noblemen submit themselves to the wills of others ; and young men, by a vow of Religion, offer themselves as a holocaust unto Thee.

Pray thou, also, that our LORD may move thee.

CONSIDER C—Whom He is said to teach ; to wit, the

Galilæans, or passengers ; and Jews, or Confessors and Praisers of God. But He began from Galilee ; for the beginning of Christian doctrine is, to pass from sin ; the middle is, to confess our daily defects with sorrow of heart, and purpose of amendment ; and the end is, to behold the Face of God in Jerusalem, in the Vision of Peace.

Pray our LORD, to bring thee to the perfection of this wisdom.

## 3.

“When Pilate heard of Galilee, he asked whether the Man were a Galilæan. And as soon as he knew that He belonged unto Herod’s jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time.”—ST. LUKE xxiii. 6, 7.

*Galilæan* is here to be separated from *the Man*, in this sense—whether this Man be a Galilæan.

CONSIDER A—That either Pilate did not know the Name of JESUS, or else that he disdained to name Him. Wicked men know not JESUS, suffering, mocked, and bound. They know the honours of the world, but not the ignominy of the Cross. Therefore they shall not be known of JESUS, that is, of their Saviour ; and they shall never reap the fruit of salvation, who reject the Passion as the instrument of salvation.

CONSIDER B—That Herod the Jew came to Jerusalem, against the Feast of Passover. For sinners are wont to celebrate the feasts of the faithful with outward ceremonies only ; in braver apparel, and with daintier dishes. But they do not receive the inward fruit of the feasts ;

neither do they labour so much for the inward ornament of their soul, to the which they ought to be carried, from the outward ceremonies.

CONSIDER C—Thy LORD is said to be under the jurisdiction of Herod, a wicked man, incestuous, adulterous, and a murderer; that thou mayest willingly obey thy Superiors, though they be not very good; having respect not to their vices, but to the virtue of obedience.

CONSIDER D—The four judges of CHRIST: two priests, Annas and Caiaphas; and two secular men, Herod the Jew, and Pilate the Gentile. For CHRIST was adjudged to die by all states of men. He was slain for the sins of all men. He suffered and died, for the salvation of all. Therefore do thou confidently lay all thy sins upon Him, that, freed from them, thou mayest receive eternal salvation prepared by Him.





## XXII. MEDITATION.

## THE ACTS IN THE HOUSE OF HEROD.

## I.

“And when Herod saw JESUS, he was exceeding glad: for he was desirous to see Him of a long season, because he had heard many things of Him; and he hoped to have seen some miracle done by Him. Then he questioned with Him in many words; but He answered him nothing.”—ST. LUKE xxiii. 8, 9.

CONSIDER A—That this Herod never came unto CHRIST, never heard His Words, never saw His Miracles. Yet he knew many things of Him, by the report of others. Wherefore he was glad, that he had occasion to see and behold Him; but he was not moved with hope or desire of salvation, but with a desire to see a miracle. Thou mayest learn—

(a) What this king thought our LORD to be; an enchanter, a juggler, a fool.

(b) That the custom of worldly men is more willingly to hear new things, which may delight, than good things, which may profit.

CONSIDER B—That CHRIST admireth, not the outward pomp and royal dignity, but beholdeth the beauty or foulness of the heart. Neither would He vouchsafe to

speak to him, seeing He expected no profit thereby. Learn then—

(a) Not to esteem too much these outward shows. For, in the future examination of the Judge, the humble poor man shall be better esteemed than the proud rich man.

(b) Not to utter thy words in vain ; but to direct thy speeches always to some good purpose, remembering that, in the Day of Judgment, thou shalt render an account of every idle word.

(c) To flatter none ; to avoid ostentation ; not to expose religious and holy things to be laughed at ; not to abuse the Scriptures, or Divine ceremonies, to jests and profane matters.

CONSIDER C—What questions were propounded to CHRIST by Herod ; to wit, unprofitable and curious. Perhaps, whether He were St. John the Baptist ; whether He could destroy and restore the Temple ; and, whether his father in times past killed the Infants because of Him. Do thou ask profitable things of our LORD ; and pray Him to answer thy questions, for the profit and salvation of thy soul.

2.

“And the chief priests and scribes stood and vehemently accused Him. And Herod with his men of war set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate.”—St. LUKE xxiii. 10, 11.

CONSIDER A—That CHRIST suffered four things in this king's palace.

(a) He was vehemently and constantly accused by the Priests.

(b) He was set at nought and mocked by Herod.

(c) He was evil intreated by the malapert soldiers, no less than by the servants in the house of Caiaphas.

(d) He was clothed in a white (*λαμπρα*), that is, bright, garment, in sign of an affected kingdom; or of folly, as One Who was able to say nothing before the King, in His own defence.

CONSIDER B—That Herod was offended at the silence of CHRIST, less than the Priests, who pronounced Him guilty of death; but more than Pilate, who, in His silence, admired the prudent gravity of our LORD. Thou mayest learn that, by the same causes, some fall more grievously than others, and those most grievously who are in the highest estate and calling. Pilate was a lay Gentile; Herod a layman, but a Jew; Caiaphas, the High Priest of the Jews.

CONSIDER C—That CHRIST is a King, but such an One as the world knoweth not; but doth accuse, laugh at, and despise. By these irrisions our LORD deserved for Himself, to be exalted above all kings; and for us, that we should be endued with true wisdom; made immortal kings in the Kingdom of Heaven, and be clothed in the white garments of immortality. Rejoice, therefore, if thou dost suffer irrision and persecution with CHRIST for righteousness, because thine is the Kingdom of Heaven. And, beware, lest CHRIST be mocked by thee; if thou dost contemn the poor and His servants; and neglect

His Sacraments, Words, and Commandments. Lastly, do thou accompany the Spouse of thy soul, clothed in this scornful garment, in His journey to Pilate's house. Mark what scoffings He heard; observe His Eyes, and what Countenance He showed; and pray unto Him with thy whole heart, that thou mayest be a fool unto the world, so thou art accounted wise unto CHRIST.

## 3.

“And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.”—ST. LUKE xxiii. 12.

CONSIDER A—A double mystery.

(a) That wicked men agree together against CHRIST and His followers: heretics oppugning the Church; the devils vexing the righteous man.

(b) That the Death of CHRIST made peace between the Jews and the Gentiles; so that the first and principal office of the Passion of our LORD was to bring and maintain peace. Therefore, immediately after His Resurrection, in His first and second meeting, He said to His disciples, “*Peace be unto you*” He would that we should have peace with GOD, to Whom He paid the price of our sins; with our own conscience, which He delivered from sin, and filled with inward grace; and with our neighbours, whom He commanded us to love, having infused His Divine Love into our hearts. As often, therefore, as thou feelest inward war in thyself; as often as thou seest, that thou hast lost peace with



GOD; as often as thou shalt perceive thy neighbour angry at thee, or doth experience his hatred against thee; immediately turn thyself to the Cross of CHRIST, as to Him Who is thine only True Mediator, Who will restore thee to peace with all men.

CONSIDER B—" *The same day* ;" that thou mayest learn, how easy it is for our LORD to make peace, and to pacify minds that are most incensed; and to help thee in thy greatest afflictions, although there be no human means.

Pray, therefore, unto GOD, that He will bring tranquillity unto the Christian Commonwealth; make the troubles of war to cease; and give constant peace unto His Church.





## XXIII. MEDITATION.

## THE PREFERRING BARABBAS.

## I.

“And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this Man unto me, as one that perverteth the people: and, behold, I, having examined Him before you, have found no fault in this Man touching those things whereof ye accuse Him: no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto Him. I will therefore chastise Him, and release Him. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this Man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison).”—ST. LUKE xxiii. 13-19.

“Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or JESUS Which is called CHRIST? For he knew that for envy they had delivered Him.”—ST. MATT. xxvii. 15-18; ST. MARK xv. 6.

CONSIDER A—That Herod, though he saw nothing worthy of death in CHRIST, yet did not deliver the Innocent out of the hand of the Jews. However, to gratify the Priests and the governor, he referred the knowledge of the cause to Pilate. In like manner, every one desireth to please man, but none to please CHRIST.

CONSIDER B—That so many judges sought the life of CHRIST; and nothing was found worthy of death, or of imprisonment. Do thou so order thy life unto CHRIST, that the devils, at the hour of death, may find nothing of their own in thee. Purge thy soul with daily examination of thy conscience, and frequent confession of thy sins; so that nothing pass out of this world with thee, but that which is holy.

CONSIDER C—“*I will therefore chastise Him, and release Him.*” Pilate thought to deliver our LORD; and to chastise Him, not because He deserved it, but in favour of the raging people; that they might be satisfied with His stripes. Thou seest, then, that the people could not be satisfied, but with the Blood of CHRIST; both because evil men are delighted only in sin, which draws the Blood from our Saviour; and also because just men have no sweetness, but through the Blood of our LORD; no glorying, “*save in the Cross of our LORD JESUS CHRIST*” (Gal. vi. 14).

CONSIDER D—That Pilate intended a good work, when he purposed to set CHRIST free. But it was not pure, but mingled with much evil; to wit, the beating and whipping CHRIST. And thou dost imitate him, as oft as thou attemptest any good thing mixed with sin; when thou givest alms out of money evilly gotten; or goest to Church, that thou mayest seem religious; or dost anything not with a true intention.

CONSIDER E—When Pilate thought of the delivering of our LORD after this manner, then he remembered a

more mild way. For he saw the people assembled together; that according to their custom one of the prisoners should be given unto them, whom they should choose out of many, whom the governor should propound unto them; whatever the crime was. This custom was in remembrance of the deliverance, at the time of the Passover, of the children of Israel from the bondage of Egypt. When, therefore, he remembered this custom, he resolved to name CHRIST alone (Whom he knew to be well liked for many of His noble acts, and hated only of the Priests and Pharisees), with a murderer, a captain of the seditious, and a hateful man. He made no doubt, but that they would choose CHRIST before that most wicked man. Thou seest—

(a) That the Author of Life is compared with a turbulent murderer; while thou art angry, if never so little be detracted from thy honour and titles.

(b) The holy custom of delivering a prisoner, in remembrance and favour of their delivery out of the bondage of Egypt. Thou art so often delivered from the snares of the devil, and from the bonds of sin. Succour and help also thy neighbours, in memory of this benefit; that by thy labour and help, they may be freed from the bonds of their debts, sins, miseries, and from all other evils.

## 2.

“When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that Just Man : for I have suffered many things this day in a dream because of Him.”—ST. MATT. xxvii. 19.

CONSIDER A—When the people were sent away to deliberate whom they would choose, Pilate sat in judgment, and received this message from his wife, admonished either by her good Angel, according to the opinion of St. Hilary, St. Chrysostom, St. Ambrose, St. Jerome, St. Augustine and Origen ; or else, by a wicked spirit, who, perceiving his own power by little and little to be weakened, and that his condemnation was at hand, and that the holy fathers in hell did exult for their speedy deliverance, did endeavour, according to the doctrine of St. Ignatius, St. Cyprian, St. Gregory, Rabanus and St. Bernard, to hinder the Death of CHRIST. Thou learnest here the Innocency of CHRIST, witnessed to by the very Angels good or bad. And if this vision came by the help of the devil, thou mayest see the malice of men ; whom, when the devil had once enticed to evil, he cannot call back from sin. For the malice of concupiscence and the force of sin is so great, that it cannot be taken away, but by the help of GOD alone. Therefore the Priests, who were moved by envy, were not warned ; but Pilate, whom the disease of concupiscence had not yet stirred up, was. Labour thou, with all thy strength, to subdue the force of thy concupiscence.

CONSIDER B—The Epithet of CHRIST, "*That Just Man.*" For He is truly our Justice ; perfectly just in Himself, without sin ; and always doing most just works, by which He satisfied His Father's wrath ; and left an Example for us to imitate.

CONSIDER C—" *Have thou nothing to do with that Just Man.*" That is, meddle not with His business ; let there be no dealings between thee and that Just Man. Learn, that this Just Man doth not appertain to wicked men ; and that only good men are partakers of His Justice. Do thou pray this Just Man, to vouchsafe to admit thee into His commerce, and society ; that thy wares from His wares, that is thy good works from His Merits, may bring much profit to the salvation of thy soul.

## 3.

" But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy JESUS. The governor answered and said unto them, Whether of the twain will ye that I release unto you ? They said, Barabbas. Pilate saith unto them, What shall I do then with JESUS which is called CHRIST ? They all say unto him, Let Him be crucified. And the governor said, Why, what evil hath He done ? But they cried out the more, saying, Let Him be crucified."—ST. MATT. xxvii. 20-23.

" And the multitude crying aloud began to desire him to do as he had ever done unto them.—ST. MARK xv. 8.

" And he said unto them the third time, Why, what evil hath He done ?—ST. LUKE xxiii. 22.

" Not this Man, but Barabbas. Now Barabbas was a robber."—ST. JOHN xviii. 40.

CONSIDER A—That the people inclining to CHRIST,

were led by the Priests to demand Barabbas, and to destroy CHRIST. That thou mayest know—

(a) That one speech of wicked men doth more hurt, than many exhortations of Saints can profit. For that which CHRIST had builded with great labour in three years, is here overthrown in a moment. Beware, therefore, of the speech of evil men; especially of heretics, whose words creep like a canker. Thou seest—

(b) That the authority of Superiors is of great force, either to good or evil. If, therefore, thou hast any of CHRIST's sheep under thy charge; use thy authority to the Glory of GOD.

CONSIDER B—The ingratitude of the people, who esteemed so great a Benefactor less than a thief; and chose Him for the Cross. Thou learnest—

(a) To condemn the applause of the world, which hath so cruel an end. They cried a little before, "*Blessed is He that cometh in the Name of the LORD;*" and now, in other words, "*Not this Man;*" and, "*Let Him be crucified.*" Thou seest—

(b) The blind judgment of the world, which contemning the Highest Good, chooseth the worst things; hateth a Benefactor; and embraceth an enemy. Take thou heed, lest for a small gain or human favour, thou dost betray CHRIST against thine own conscience; lest the same happen to thee, which befel the Jews; to whom, instead of the Messiah Whom they had expected so many years, and at last rejected and condemned, came Barabbas, which signifieth "Son of the father;" a murderer; a raiser of

sedition ; a devil, by whose will they are ruled. They who refused to hear CHRIST coming in the Name of the Father, might hear anti-CHRIST speaking in the name of his father, the devil.

CONSIDER C—The fearful speech of Pilate, “ *What shall I do with JESUS?* ” The wicked judge seeth the allowance of the people. Bend thou thy mind, in all thy judgments and actions, not to the will or manners of the people, but to the commandments of God.

CONSIDER D—“ *Why, what evil hath He done?* ” The Innocency of CHRIST, so often repeated. That thou mayest ever remember, CHRIST died not for His own sins, but for thine. This saying shall condemn all sinners, at the last Judgment. “ Why (our LORD will say) have ye forsaken Me, and fled unto the devil? What have ye found in My manners, and doctrine, that is not pure and agreeable to reason? What evil have ye received from Me? or, what good have ye found in the service of the devil? ” Do thou meditate upon these things, and persevere in the Faith of CHRIST.

CONSIDER E—How these clamours did wound the Heart of CHRIST; and how He was more grieved for this so great and heinous a sin of His beloved people, than for the torment of the Cross. Do thou comfort Him, with thy devoted prayer; and, forsaking the devil and all his pomps, yield thyself wholly a slave and servant unto CHRIST.







## XXIV. MEDITATION.

## THE SCOURGING OF OUR LORD.

## I.

“When he had scourged JESUS, he delivered Him to be crucified. Then the soldiers of the governor took JESUS into the common hall, and gathered unto Him the whole band of soldiers.”—ST. MATT. xxvii. 26, 27.

CONSIDER A—That the Spouse of thy soul, to betroth Himself unto thee, was in divers ways mocked, spit upon, pulled, and beaten. But now, He is come to Wounds and Blood. That He, Who gave unto thee His honours, liberty, and other corporal goods, suffering Himself to be spoiled of all these for thy sake, might now, in like manner, plentifully shed His Blood, and pour out His bowels, to see what liberality thou wilt use towards Him again.

CONSIDER B—Two causes, why Pilate used this scourging.

(a) That by the sight of the Body of CHRIST torn with so many stripes, he might somewhat pacify the fury of the Jews, and stay them from desiring the Cross.

(b) That if, nevertheless, they persisted in their fury, this Scourging should go before His Crucifixion. For by the Roman laws, such as were to be crucified were first

whipped. But the true cause of the Scourging of CHRIST, according to the Will of His Father, was—

(1) That thou, who wast sick in every part of thy body, might be wholly cured by the Wounds of His whole Body.

(2) That He might receive thee wholly; Who gave Himself wholly for thee.

(3) That thou shouldst open the bowels of thy love towards Him, Who by these stripes opened His Body to thee.

CONSIDER C—That Pilate delivered CHRIST to the Pretorian soldiers, who assembled their whole band, the tenth part of a legion; to wit, six hundred and sixty-six soldiers, by whom He was carried into the court of the Pretor; that is, into a more spacious room. Forsaken of all friends, He was exposed as a prey, like a Lamb in the midst of wolves. Enter thou into this court, mark attentively the cruel wantonness of the soldiers; and the modesty of CHRIST in all these miseries; His clear and amiable Countenance; and His incredible Patience.

(a) They despoiled Him of all His clothes; and set Him naked amongst them. Consider the shamefacedness of thy most chaste LORD, set naked before so great a company of men; and do thou keep the clothes, which He put off, to cover thy nakedness. Then,

(b) They tied His Holy Body to a pillar; with His Arms stretched up, that His whole Body might be subject to stripes. Then,

(c) Every one made a whip; either with rods brought

thither of purpose, or else of cords. For the word *φραγέλλιον*, which we call a whip, is a scourge woven with little cords, or leather thongs. And every one fell to work.

Pray thou thy LORD, that this His nakedness may cover thy soul with His heavenly grace and virtues; and these His bonds free thee from sin; and this His being forsaken among His cruel enemies, may deliver thee from the hands of thine enemies.

## 2.

## THE SCOURGING ITSELF.

CONSIDER A—How cruel it was. By the ancient Law, the Jews were forbidden to give any man above forty stripes; the reason being "*lest thy brother should seem vile unto thee*" (Deut. xxv. 3). But the Gentiles, who were neither tied by the Jews' Law, nor moved with any consideration, exceeded this number so far (as it was revealed to some saints), that He received to the number of five thousand four hundred stripes. This will not seem improbable, if these few things be diligently considered :

(a) The Law of beating, by which it was decreed that the guilty person should be stricken by every one of the soldiers; a free man with staves, and a bondman with whips. By which Law, thou dost learn, that thy LORD CHRIST was beaten with whips like a bonds slave, that He might restore thee to liberty; and that He was beaten by six hundred and three-score soldiers, according to the will of every one.

(b) The cause of the Law of whipping them, who were condemned to the punishment of the cross ; to wit, that the body of him, who was to be crucified, should be so disfigured, that the nakedness should not move the beholders to any dishonest thoughts, when they should see nothing pleasing or beautiful, but all things torn and full of commiseration.

(c) The purpose of Pilate ; who hoped to spare His Life, by this so great cruelty used against Him. He willed, therefore, that this correction should be most sharp ; by which he might pacify the desire of revenge in His most cruel and inhuman enemies.

(d) The hatred of the Priests ; whom to please, the soldiers used all extremities against CHRIST.

(e) The great care and haste, which the Priests used in the carrying of the Cross of CHRIST ; lest He should die before He was crucified. Which doth plainly show, He was beaten with so many stripes, that He could not long continue.

CONSIDER B—The manner observed in this Scourging. For first, His Breast was fast tied to a pillar ; and they cruelly rent his Back, according to the words, "*the ploughers ploughed upon My Back*" (Ps. cxxix. 3). And when that part was cut with stripes, then our LORD was untied, that the fore part of His Body, His Breast, His Belly, His Thigh, might be as cruelly used ; according to the Prophet, "*From the sole of the foot even unto the head, there is no soundness in it*" (Isa. i. 6). And that this was so, thou mayest see by this ; when Pilate,

shortly after bringing CHRIST forth unto the people, said, "*Behold the Man,*" He did not show His Back covered with purple ; but his Breast and Front for them to behold. Do thou, with the eyes of thy soul, behold the cruelty of the soldiers, and the amiable Patience of CHRIST. Listen with thine ears to the words ; laughter ; and scoffing of these deriding soldiers, which they blasphemously uttered, whilst they were whipping, tormenting, and binding the Body of CHRIST. Admire the deep silence of CHRIST in all these stripes, Who complained of no pains, neither in cry nor sigh. To be brief, do thou inwardly feel the pains of these stripes, which pierced even to the very bones and bowels. Gather up the Blood, Which dropped down upon the ground ; apply It to thy sins and wounds ; and pray thy LORD, that He will not suffer It to be shed so plentifully for thee, in vain.

## 3.

## AFTER HIS SCOURGING.

CONSIDER A—The tormentors were wearied ; the whips and rods failed ; and CHRIST, being spent with pains and loss of Blood, was scarce able to stand upon His Feet. Spare not thou thyself ; but spend thy youthful years and strength, in the service of thy LORD.

CONSIDER B—How thy LORD crept up and down, to gather up His scattered clothes, and put them on, not without great pain. They cleaved to His Wounds ; and were spotted with Blood ; and hurt His sores. Do

thou gather together the Church, which is the Vestment of CHRIST ; and spare no labour to gain souls washed in that Blood. Wash the wounded Body of CHRIST with thy tears ; and anoint It with the oil of charity, and devotion ; omitting nothing which thou thinkest may help towards the cure of this Body, and of the members thereof.

CONSIDER C—That CHRIST our LORD did shed His Blood thus plentifully for thee, in this His Scourging ; and in His Coronation at the third hour ; at which same hour, after His Ascension into Heaven, He sent down the Holy Ghost into the hearts of His Apostles, and of His whole Church. Thou mayest learn—

(a) That the Blood of CHRIST was plentifully shed ; to the end that the grace of the Holy Ghost might plentifully be communicated unto thee.

(b) That at the same time when the Effusion of this Blood is remembered, and renewed in the Church by the Sacrifice of the Mass ; thou, when present, shouldest with open heart, receive the fruit of this Blood ; the grace of the Holy Ghost, and divers other gifts. The Meditation hereof stirreth up admiration, increaseth confidence, enkindleth love, moveth compassion, bringeth sorrow for sins, exhorteth to labour, and melteth the soul in giving of thanks.





## XXV. MEDITATION.

## THE CROWNING OF OUR LORD.

## I.

“And they stripped Him and put on Him a scarlet robe. And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand.”—ST. MATT. xxvii. 28, 29.

CONSIDER A—That those torturers devised a new kind of torment which might both afflict, and also make Him to be mocked. That He, Who called Himself King of the Jews, might be clothed in royal ornaments.

CONSIDER B—The four kinds of Mocking.

(a) They pull off all His clothes, which a little before He had put on; and so renewing the grief of His Wounds, to which the cloth cleaved; and stripping His Holy and Virginal Body naked, not without shame and confusion.

(b) They put on a scarlet robe, that His Purple Blood shed all over His Body, and the purple garment put upon Him, might show forth a royal ornament.

(c) Instead of a diadem, they set upon His Head a Crown woven of many bushy thorns; which (saith Tertullian) did tear and deface the Temples of our LORD.

(d) They gave Him a reed in His Hand, instead of a Sceptre. O thou Christian, behold thy King; behold the triumph of His Coronation.

CONSIDER C—That the great benefits which our LORD prepared for us, are signified by these illusions. For—

(a) The taking off His Garments, whereby our LORD's Body deformed with so many Wounds, spotted with Blood, spittle and dirt, and loathsome to behold, was uncovered; signifieth the foulness of thy soul defiled with the spots of so many sins; which foul spots CHRIST by His Passion removed from thee upon Himself, that He might cleanse thee from all filth.

(b) By the scarlet robe is signified our nature; which is bloody and guilty of death. This, CHRIST assuming to the unity of His Person did sanctify; also, thy sins red as scarlet, which CHRIST took away by His Passion; and also, the members of the Church the Body of CHRIST, which in this world is diversely afflicted, are covered with this garment of CHRIST, that they shall not faint, but increase in merits. For nothing doth so much comfort the afflictions of a Christian man; nothing doth so much advance piety; as the earnest meditation on CHRIST.

(c) His Crown of Thorns is thy barren and sharp pricking sins; sprung, through concupiscence, out of the cursed earth of thy body.

(d) Our LORD holdeth a reed in His Hand. By this is signified, that through the things accounted base in the world, as His Cross, Passion, and Humility, He winneth the Kingdom of the whole world, and upholdeth all frail, vain, and scrupulous men, by His Passion and Right Hand.



Do thou pray our LORD to make thee partaker of all these things; and remember, that it is unseemly for dainty and delicate members to lie under a Head full of thorns.

## 2.

“And they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews.”—ST. MATT. xxvii. 29.

“Worshipped Him.”—ST. MARK xv. 19.

CONSIDER A—The four other kinds of irrisions.

(a) *They came unto Him* (Vulg. *et veniebant ad Eum*, St. John xix. 3); as servants are wont to come unto their King; asking Him, in mockery, if He wanted anything. Whom thou dost imitate; a Christian only in name, in reality a bond slave unto the devil; confessing CHRIST in words, but denying Him in deed.

(b) “*They bowed the knee and worshipped Him*,” none of them bending both their knees, but every man one. His adoration is fraudulent, who kneeleth on the ground with one knee, and holds the other upright upon which his body may rest. Whom thou dost imitate, when in thy outward gesture, thou adorest GOD; and in thy mind, thou followest pride, lust, and other vices.

(c) “*And Mocked Him*” in divers ways; as their wanton wickedness did provoke them. He is mocked upon earth, Whose Majesty the Angels in Heaven adore. But yet, because GOD cannot be mocked, do thou show thyself before Him, with all submission, and purity of heart.

(d) “*Hail, King of the Jews*,” an excellent speech;

wherewith thou also mayest salute the King of those Jews, who acknowledge their sins, and sing praises unto God. Blessed art thou, if thou hast a King, by Whom thou mayest be sweetly governed in this world; and, after this life, be made partaker of His Kingdom.

CONSIDER B—That CHRIST by seeing and hearing those ignominies, did cure all posterity from the Serpent's hissing into the ears of Eve; and from the vanity of her eyes, through the curiosity whereof she infected our eyes.

Pray our LORD, to convert all these to the profit of thy soul.

3.

“And they spit upon Him, and took the reed, and smote Him on the Head.”—ST. MATT. xxvii. 30.

“And they smote Him with their hands.”—ST. JOHN xix. 3.

CONSIDER A—The four other kinds of mocking.

(a) “*They spit upon Him* ;” defiling in so unworthy and scurrile a manner, not only His Face; but His Breast also; and His Whole Body. Yes, the Body of Him “*Who is the brightness of His Glory and the express image of His Person*” (Heb. i. 3), Whom the angels desire to behold (1 St. Peter i. 12).

(b) They “*took the reed* ;” feigning to do Him service; as though they would ease Him, weary of the burden of His sceptre.

(c) They “*smote Him on the Head* ;” that the thorns might be fastened the deeper into It. Mark, how, by these blows, the thorns pierced to the very skull; and

fastened in the joining of the bones ; and were there broken.

(d) "*They smote Him with their hands ;*" not with their bare hands, but protected against the pricking of the thorns. Here, do thou admire, together with His other virtues, our LORD'S Charity ; Patience ; Meekness ; Benignity ; and above all His humble Obedience ; by which He yielded Himself to the Will of His tormentors. And, commanded to sit down ; to lift up His Head to the thorns ; to hold the reed in His Hand ; to expose His Face to blows ; He obeyed without delay.

CONSIDER B—That these heathen, though they offered many injuries to our LORD, yet never covered His Face. That CHRIST, with the eyes of His mercy, might behold us lovingly ; and forsaking the Jews, might of the Gentiles make us Christians. Thou learnest—

(a) Not to cover the Truth with new opinions ; nor to decline to heresy ; but openly to profess the true Faith ; how great a sinner soever thou art.

(b) Not to neglect thy conscience, when it pricketh, and warneth thee of thy sins. For the beginning of thy conversion is, when thy conscience reproveth thee.

Pray unto thy LORD, that He never turn His Face from thee ; that He preserve thee in the true Faith ; and adorn thee with true virtues ; especially with humble and willing obedience ; that thou mayest faithfully obey thy betters, not only in light and easy things, but also, in great, sharp, and difficult matters.





## XXVI. MEDITATION.

## PILATE BRINGS FORTH OUR LORD TO THE PEOPLE.

## I.

“Pilate therefore went forth again, and saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him.”—ST. JOHN xix. 4.

CONSIDER A—That, when Pilate thought our LORD had been so cruelly used, that it would have moved a stony heart to compassion; then he brought Him forth, yet going himself a little before to prepare the hearts of the Jews to pity. The wicked judge doth herein condemn himself, when he confesseth Him to be innocent, Whom he had handled so cruelly to please other men.

CONSIDER B—“*Behold, I bring*”—for it is a wonderful thing that GOD, Who hath bestowed upon men so many and so great benefits, should suffer so many wrongs and wounds from them. Be amazed at thine own ingratitude. GOD hath brought thee into this world, adorned with all goodness; and thou bringest Him forth, and castest Him out of thine heart, shamefully misused with thy grievous sins; and dost not suffer Him to rest in thy house, which thou hast filled with theft and other sins.

Do thou rather bring Him forth to be praised and adored by the people.

(a) By preaching Him, and His Will to the people.

(b) By thy good works, expressing His Holy Life. That thou mayest say with the Apostle, "*nevertheless, I live; yet not I, but CHRIST liveth in me*" (Gal. ii. 20). And bringing Him forth, let all men understand, that there is no cause to be found in Him, why He should not be admitted by all men, whilst thou canst see nothing in Him, but signs of Love; Blood shed for thee; stripes and wounds; so that it may be truly said of Him—

Cernitur in toto corpore sculptus Amor.

In all His members, Love engraven is.

## 2.

"Then came JESUS forth, wearing the crown of thorns, and the purple robe."—ST. JOHN xix. 5.

CONSIDER A—How thy LORD came forth amongst the people. Behold a high place, to which they ascended by twenty-three marble steps, (which are kept at Rome with great reverence unto this day); and before that, a most spacious court filled with many thousands of people, who had assembled themselves, out of all Judæa, against the feast of Passover. All these, so soon as they espied our LORD coming forth with Pilate, came pressing nearer, that they might the better behold this sad and horrible spectacle. "*Go forth, O ye daughters of Zion, and behold King Solomon with the crown, wherewith his mother crowned him*" (Song of Sol. iii. 11). Go then also

forth, O my soul, and behold the diadem, and the royal ornaments, which thy sins have set upon thy God. Mark attentively the whole Body of thy peaceable King, cruelly torn by the hands of His enemies ; that He might gain a most assured peace with GOD for thee and thy conscience. Behold His Crown, woven of boughs, decked with thorns, and drops of Blood in lieu of precious stones. His Hands and Arms carry cords, instead of bracelets. His Neck and all His Body is tied with a rope, instead of a belt and chain of gold. The work of His apparel is scars and wounds. His Divine Countenance, with phlegm, spittings, Blood and filth, is, as it were, painted, or masked, and disguised. Let these things move horror in others, and compassion in thee. Mark the words of Isaiah, "*He hath no form nor comeliness ; and when we shall see Him, there is no beauty that we should desire Him*" (liii. 2). That is, He looked not like a man ; "*we hid as it were our faces from Him, He was despised, and we esteemed Him not.*" Do thou reverence this attire of thy LORD, with the inward affection of thy heart. He fought in it against thine enemies, and obtained the victory and glory for thee. For, even as thou esteemest those things, and keepest them carefully, by which thy friend had gotten riches and honour for thee ; so thou oughtest, religiously, to meditate, worship, and embrace those spittings, whips, and reproaches, which have brought abundance of so great goods unto thee. For our LORD knoweth His own attire ; and He will the more easily receive thee coming

in such garments, than in worldly pomp, and bravery. And He would rather have thee to pray, and worship Him in this poor array, than in all thy brave attire.

CONSIDER B—That this Body of CHRIST, which came down from Heaven, full of grace and truth, is now opened and torn in all parts ; breathing out a wonderful savour ; driving away devils ; piercing stony hearts ; and so sweet, that it draweth the eagles from all parts of the world. “*For wheresoever the carcase is, there will the eagles be gathered together*” (St. Matt. xxiv. 28). Purge thou the nostrils of thy heart ; purge thou the filth of thy vices ; that, stirred up with the sweetness of the savour of GOD, thou mayest run after Him (Song of Sol. i. 4). And pray unto our LORD, to draw thee after Him with His sweetness ; and to instil into thy heart the Love of His Passion ; that thou mayest condemn the world in respect thereof.

## 3.

“And Pilate saith unto them, Behold the Man !”—ST. JOHN xix. 5.

By this saying Pilate endeavoured to move some commiseration, showing first the bitterness of His punishment ; as if he had said, “Know that He is a man and not a beast ; if He have committed any fault, He hath paid well for it ; therefore, O men, take pity upon a Man ; it is the part of beasts not to spare the conquered.” And again, Behold, He is a Man, and a most miserable Man, Whom you have accused as King of the

Jews. There is no reason why you should be afraid of this King, Whom, through the great deformity of His Body and cruel torments, you can scarce know to be a man. Do thou apply these words, profitably, unto thyself; and

CONSIDER A—“*Behold the Man.*” He is set before thee in this habit; in these gestures; and in this shape of Body and Mind, to imitate. Abraham was proposed to our forefathers, for an example of Life. “*Look unto the Rock,*” saith Isaiah (li. 1), “*whence ye are hewn.*” Here a Man is proposed unto thee, of Whom our heavenly Father saith, “*Hear Him;*” and the Son of God, “*Learn of Me, for I am meek and lowly of heart*” (St. Matt. xi. 29). Look, therefore, not on other men’s manners, but upon this Man’s; look upon the Face of CHRIST, Who although He be GOD, Whose virtues and deeds thou canst not attain unto; yet He is true Man, endued with the same frail human nature like thee, and other men. The first father Adam made thee, like unto foolish beasts that perish. If thou wilt return to the ancient dignity of Human Nature, join thyself to this Man.

CONSIDER B—“*Behold the Man,*” to Whom thou mayest fly in all thy necessities. These spittings are suffered for thee. This Blood is shed for thee. And all these evils are endured for thy sake; that thou shouldest put away thy sins; cure thy wounds by these medicines; and offer them to the Eternal Father, for thine infinite debts.

CONSIDER C—“*Behold the Man.*” Mark what thy sins



have brought unto this Man. Thy pride hath caused these irrisions, and this contempt ; thy covetousness this nakedness ; thy drunkenness this effusion of Blood ; thy lust these thorns ; and thy sloth these bonds. O man, behold this Man ! Who art thou, and What is He ? Thou a man like a worm, He the Man and GOD. Oh, how great glory is due unto Him ! and how much shame unto thee ? Yet what is He become for thy sake ? and what dost thou suffer, or what dost thou, for Him ? “ *I am a worm,*” saith He, “ *and no Man ; a very scorn of men, and the outcast of the people*” (Ps. xxii. 6). And this, because He would carry thee up to GOD. But thou who oughtest to be careful of nothing less than the exalting His glory, appliest thyself about thine own honour, wealth, and commodity.





XXVII. MEDITATION.

THE THIRD ACCUSATION OF OUR LORD BEFORE  
PILATE.

I.

“When the chief priests therefore and officers saw Him, they cried out, saying, Crucify Him, crucify Him.”—ST. JOHN xix. 6.

CONSIDER A—The people holding their peace and inclining to commiseration, the Priests and their officers and flatterers were not pacified. Thou mayest know—

(a) That no man is more hardly moved to repent his sins, than he who sinneth of set purpose, and malice. They who fall through weakness or ignorance, are sooner recalled, and sooner deserve pardon; but they who wittingly and willingly are evil, are rather hardened and indurate, than any way amended by admonitions.

(b) That the enemies of CHRIST, and His Church, are never the better through being used gently and courteously. For these kind of men are to be subdued by threatenings, terrors, and constancy; and not by sufferance.

CONSIDER B—That, even as these wicked men did, upon the sight of the Blood of CHRIST, thirst for His Death, like dogs upon the sight of the blood of a wild

beast ; so thou oughtest to be inflamed with the love of the Passion of our LORD, by the contemplation of His pains, that the fire of thy devotion be enkindled by meditation thereon.

CONSIDER C—How the words of these wicked people did pierce the bowels of thy LORD. “*Crucify Him,*” of which He foretold in the prophet : “*I have forsaken Mine house, I have left Mine heritage ; I have given the dearly beloved of My soul into the hands of her enemies*” (Jer. xii. 7). Suffer with thy LORD ; and lament thy sins which continually send forth the same cry, and are the horseleach’s daughters saying, “*Give, give*” (Prov. xxx. 15).

## 2.

“Pilate saith unto them, Take ye Him, and crucify Him : for I find no fault in Him.”—ST. JOHN xix. 6.

CONSIDER A—That Pilate being moved with disdain, answered the Jews somewhat sharply. Wonder at thine own coldness ; who art a Christian and knowest the dignity of CHRIST, and the greatness of His pains ; and dost confess that thou wast the cause thereof ; yet art not moved, neither with commiseration towards CHRIST, nor with disdain against thyself. Learn justly to be angry with them, who go about to incite thee, and others unto sin ; that is to say, with the Devil, and his officers. Say unto him, If thou wilt offend the goodness of GOD, I find no fault in Him, but for love, reverence, and thanksgiving.

CONSIDER B—Though Pilate was loth to pronounce the sentence of death against our LORD, yet he did not hinder His Death ; but would put the responsibility on others. Whom thou dost imitate, as often as thou leavest to the will of others, that mischief, which thou thyself darest not commit.

CONSIDER C—That this wicked governor, after all this grievous punishment, found no fault in Him ; nor cause of death, or stripes. Do thou inquire the cause in His tender Love ; which poured forth His Blood so plentifully. What will the holy Angels do, who were astonished at the Nativity of this LORD ; at the wonderful Love, which caused Almighty GOD to take upon Him the Body of a frail Infant ? How will they be amazed at this Love of GOD, Who for man was content to be esteemed a worm, rather than a man ; and to be the scorn of men, and the outcast of the people, and their laughing-stock ! And also at the raging malice of the Jews, who would never be satisfied with the pains and punishment of their Messiah, Who so many ages before was expected and promised unto them. How will they be amazed, likewise, at the hardness of thine own heart, not softened and melted with this burning Charity of thy Creator ! Wonder at these things ; and pray thy LORD, to inflame thine heart with the love of Him.

## 3.

“The Jews answered him, We have a law, and by our law He ought to die, because He made Himself the Son of GOD.”—ST. JOHN xix. 7.

CONSIDER A—The proud answer of the Jews : “ *We have a law.*” They believed in the Law, which they had in writing, and did not fulfil it in deed. Those men do imitate them

(a) Who boast of the Word of God, and continually object the same ; and are wholly in the commendation of faith. Yet, in the meanwhile, they do nothing worthy of faith, or of the Holy Scriptures, or yet of a Christian.

(b) Who place all piety in outward ceremonies only, and not in the worship of GOD, and in brotherly love.

CONSIDER B—That according to the Law, CHRIST ought to die. For the whole Law of Moses and the Prophets, foreshadowed the Death of CHRIST. All the sacrifices of the old Law were shadows of the Sacrifice of the Cross. And all the Prophets, referred their prophecies to the Death of the Messiah. The Jews, therefore, said truly ; but not according to their own intention. Their meaning was, that the sin and blasphemy of CHRIST deserved death by the Law. Thou mayest learn, that GOD turneth to thy good those things which are badly spoken, or done by the wicked ; and that thou shouldest draw goodness, even out of wicked men.

CONSIDER C—The cause of His Death : “ *Because He made Himself the Son of GOD.*” A most true cause of His Death—

(a) If thou dost consider GOD the Father. The Son of GOD made Man, made man the Son of GOD, assuming Human Nature into One Person. For we should never have come into grace with the Eternal Father ; but by the Death of that Man, Who is the True and Very Son of GOD.

(b) If thou dost consider the Jews. Because He lived the Life of the Son of GOD. Therefore their envy was exasperated to the Death of CHRIST ; because His Most Holy Life reprehended their wicked behaviour. Take thou heed, that never any other fault be noted in thee, than that thou art the son of GOD. For, if thou dost suffer for that cause, thou art happy, and the faithful disciple of CHRIST.

And because the Son of GOD did undergo this Death, to make thee the son of GOD ; pray Him, that He will lighten thy soul with His grace, and exalt thee to be the son of GOD ; and, after this life, by communicating His Divinity unto thee, He will number thee among the sons of GOD, and grant thee thy portion among the saints, who shall be called the sons of GOD.





## XXVIII. MEDITATION.

## THE SECOND EXAMINATION BY PILATE.

## I.

“When Pilate therefore heard that saying, he was the more afraid ; and went again into the judgment hall, and saith unto JESUS, Whence art Thou? But JESUS gave him no answer.—ST. JOHN xix. 8, 9.

CONSIDER A—That Pilate, being a heathen and possessed with the error of the Gentiles, feared lest CHRIST was the Son of some god, as Jupiter or Mars. For so the poets feign of Romulus, and Remus, and of divers others. And CHRIST’s modesty in answering, and gravity of manners, seemed to confirm this opinion. He feared, therefore, the indignation of the god, whose son he had so unjustly scourged. The Gentile feared the vain wrath of the Gentile god ; not the grievousness of his own sin ; nor did the Jews fear the most just anger of the True GOD. Thou, likewise, dost fear sometimes shadows, dreams, and childish fancies ; and art not afraid of the devil, who is always at thine elbow when thou sinnest ; nor of the strict judgment of CHRIST, Whom thou dost offend ; nor the mouth of Hell gaping for thee.

Consider B—“ *Whence art Thou ?* ” Evil men neither

know GOD the Giver of all good things, nor from whence any good cometh to them. "*The ox knoweth his owner, and the ass his master's crib*" (Isa. i. 3). Hens, cats, and hogs, when meat is cast to them, lift up their heads, and look upon those who cast it. But man, who hath received so many benefits from GOD, doth neither know nor thank Him.

CONSIDER C—That CHRIST made no answer.

(a) Because it was not necessary, seeing He had manifested His Innocency before ; and also satisfied the question, when He said, "*My Kingdom is not of this world.*" Our LORD spake but necessary things, and seldom (as St. Chrysostom saith), that He might not seem proud, by His continual silence.

(b) Lest, by His answers He might be thought desirous to escape, and to avoid death ; which He might easily have done, if either He Himself, or any other for Him, had seriously defended His cause.

(c) Lest He should give Holy things unto dogs. At this time Pilate by his great sin of whipping Him, had made himself unworthy of an answer at GOD's hands.

(d) Because a heathen could not understand the answer of that, which the Angels cannot conceive. From whence is that Person, Who with His Majesty filleth both Heaven and earth ; is always springing in the Bosom of the Father ; is always being born ; and is always perfect ; and Whose Generation none can declare. Thou, therefore, pondering in thy mind the



Majesty of thy LORD, and seeing Him before this wicked governor, thus foully torn, deformed with so many stripes, and covered with so many spittings, filth, and torments ; admire Him, and ask of Him, "*Whence art Thou ? Art Thou He, Whose Father is God ; Whose servants are the Angels ; and Whose Kingdom is Heaven ?*" For if we may judge of a man according to his habit, Thou seemest to be a worm rather than a Man ; brought forth of the ground rather than coming from Heaven.

## 2.

"Then said Pilate unto Him, Speakest Thou not unto me ? Knowest Thou not that I have power to crucify Thee, and have power to release Thee ?"—ST. JOHN XIX. 10.

CONSIDER A—The pride of Pilate.

(a) Because he thought himself contemned by this silence of CHRIST, he threatened Him with his power and authority. A proud man is soon angry, and will not suffer indignity at another's hands, but yet careth not what injury he offereth to them himself.

(b) That he attributed to himself the power, which he had received from another. Thou mayest learn—

(1) To refer all thy good things unto GOD, from Whom thou hast received them ; lest He take them from thee, because of thine ingratitude.

(2) To acknowledge those gifts, and to use them to the honour of thy LORD ; lest thou be punished grievously for abusing them. Consider, therefore, earnestly with thyself, thy wealth, authority, learning, strength of body,

and thine other gifts ; how much good thou mayest do thereby, either for the increasing of God's Glory, or the salvation of thy neighbour. And how much good thou hast done. Labour forthwith to do as much as thou art able ; for neither work, nor reason, nor wisdom, nor knowledge shall be in hell ; to which place thou art hastening.

CONSIDER B—Pilate acknowledged that the power was free in him, either to dismiss our LORD, or to crucify Him. Thou mayest learn—

(a) That thou dost not want free will to do well or ill ; and that thou mayest use it to the exercise of virtue, and not to commit sins.

(b) That it is an evil freedom, whereby we may do evil ; and an excellent necessity, which bringeth us to better things. Do thou, then, join thyself to CHRIST ; that it shall not be in thy power to do ill ; but that thou mayest will and do only good and virtuous things. For that is true Christian liberty, so to be able to work through virtue, and to affect those things, which reason and faith do dictate ; that we would not sin though it were lawful, the will being so confirmed in good, that it cannot be diverted by any impediments, either of concupiscence, or any other thing.

## 3.

“JESUS answered, Thou couldest have no power at all against Me, except it were given thee from above ; therefore he that delivered Me unto thee hath the greater sin.”—St. JOHN xix. 11.

CONSIDER A—That by these words, CHRIST abated the pride of Pilate. He taught him, that he had no power of himself but that which was given him from above ; by Cæsar whose vicegerent he was, for so St. Augustine interpreteth ; or, granted him from GOD in Heaven ; without Whose special permission, no man could do anything against CHRIST the Son of GOD. Pilate received this power with the enemies of our LORD, when He gave them licence in the garden to rage against Him, by these words : “ *This is your hour, and the power of darkness* ” (St. Luke xxii. 53). And, although it was necessary to have a more peculiar permission to rage against CHRIST, than against any ordinary Christian ; yet thou mayest learn truly with St. Cyprian, that the devil can do nothing against man, except GOD permit him.

CONSIDER B—“ *He that delivereth Me unto thee hath the greater sin ;* ” to wit, than if he had offered any other man to be put to death by thee. Or, greater sin than thine, partly, because thou mayest be much moved thereunto by reason of thine authority, and by the people and chief men ; whereas, he did it of himself, by private hate and settled malice ; partly, because thou knowest not the dignity of My Person and Office. This the Jews must needs know, by the prophecies of the Prophets ; and they had seen so many miracles, which

only the Messiah could have wrought. So they had no excuse for their sin. Thou seest—

(a) That all sins are not alike (as some feign); but that those sins are the more grievous, which come of deliberate malice, than those which are committed through weakness or ignorance. And they sin more, who mock and persecute the godly, than they who deride wicked men. And they offend more who induce men to sin, than they who are induced; for the sin of such always redoundeth to the inducers.

(b) That thou shouldest learn to abstain from all sins, but especially those which are committed more directly against God; as heresy, blasphemy, perjury, scoffing at, and profanation of Holy things. For although, in the blind judgment of men, (who think nothing to be a fault, but that which tendeth to the hurt of our neighbour,) those things seem small; yet God will avenge more sharply the wrong done to Himself, than to any creature. Admire thou the bounty of CHRIST, Who so lovingly taught the wicked judge; and pray Him, that He will never give thee liberty to sin.





## XXIX. MEDITATION.

THE FOURTH ACCUSATION OF OUR LORD BEFORE  
PILATE.

## I.

“And from thenceforth Pilate sought to release Him; but the Jews cried out, saying, If thou let this Man go, thou art not Cæsar’s friend: whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought JESUS forth, and sat down in the judgment-seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passover, and about the sixth hour.”—ST. JOHN xix. 12–14.

CONSIDER A—That Pilate, when he heard mention of sin, thought earnestly of dismissing CHRIST, for fear of committing a greater offence. That thou mayest learn, henceforth, to abstain from sin, for the Love of CHRIST. Thou hast offended God long enough, and defiled thy conscience with the filth of sin; but be thou more constant than Pilate. GOD hath bestowed upon thee more grace.

CONSIDER B—The burning hate of the Jews; who, wanting matter of accusation, terrified the judge with threatenings; and, as it were, enforced him to do wickedly. As if they should say, We will complain of thee to Cæsar, whose enemy and competitor of the

kingdom thou hast favoured. Wicked men are wont to threaten, when they cannot prevail by truth. If thou fearest none but God, thou shalt overcome all thine enemies.

CONSIDER C—That Pilate hitherto played the man ; and so long as it concerned not himself. But when he thought his own honour and reputation was called in question, he yielded to their threatenings, and was quite discouraged. Like to those, who defend the truth as long as they suffer no inconvenience thereby ; but if they perceive any storm, they presently trim sail, and yield unto the tempest ; nor will they suffer any kind of trouble. Do thou flee the world, lest it carry thee away, from the affairs of CHRIST, to some unjust action. For he who maketh himself a king, and ruleth himself, and his desires, is not a friend to Cæsar,—the devil (I mean), the prince of this world. If thou seekest his friendship, and fearest his wrath, thou shalt get that which happened to Pilate ; who by the complaint of the Jews in another cause, lost Cæsar's friendship, and died miserably in exile. The devil followeth those who fear him, and fleeth and forsaketh them who hate him.

CONSIDER D—That the place, day, and hour of the condemnation of CHRIST, is distinctly noted—

(a) To declare the greatness of the sin, when the Only Begotten Son of the True God, was condemned to die on the Cross.

(b) To signify the Mystery, which is contained in the same. "*It was the preparation of the Passover ;*" that is,

the sixth day; on which man was created; on which man was to be redeemed; on which the true Lamb was to be immolated; and on which the typical Lamb was slain.

“*About the sixth hour;*” that is, a little before noon; at which hour the typical Lamb was prepared to be sacrificed, and men do commonly pamper, and cherish their bodies.

The place, the *Pavement*; that is, “strewn with stones;” and *Gabbatha*; that is, “high;” because CHRIST was condemned by men more hard and proud, than the very stones; and did receive this sentence of death for thy pride, and hardness, and blindness of thy heart.

Pray unto the LORD, to lighten thy blindness; to mollify thy hardness; and to suppress thy pride.

2.

“And he saith unto the Jews, Behold your King! but they cried out, Away with Him, away with Him, crucify Him.”—ST. JOHN xix. 14, 15.

CONSIDER A—That Pilate prevailing nothing by other reasons, began to provoke them to mercy, by laughter. As if he should say, “Behold your great King, Whom ye accuse of aspiring; for He Who scarce looketh like a man, how can He hope to be a King?” Or else, that he spake these words to make them deny the Messiah; and to submit themselves to the bondage of the Romans, which was hateful to them. There remained yet a little spark of pity in his mind. That thou mayest learn, how hardly our LORD forsaketh us.

CONSIDER B—The three Names given to CHRIST, in this time of His Passion, by Pilate and the Jews ; a Man ; a King ; the Son of GOD ; the three Names the sages acknowledged, by their offerings. Salvation could not be given unto us, except GOD and Man should suffer. He, by His Passion, took away the kingdom of the world from the devil.

CONSIDER C—The saying, full of comfort : “ *Behold your King !* ” by which the conditions of our King are showed unto us ; not a sour, hard, importunate exactor, oppressing us with labours, loading us with great burdens, imposing a grievous yoke upon us ; but loving and gentle ; bestowing on us, through His abundant Charity, His own labours, dolours, Blood and Life, and that Blood, by Which alone all the filth of our sins is washed away : Who carrieth also our sins, and beareth our burdens ; briefly, Who refresheth us with His Body and Blood, and lifteth up His sweet yoke upon our shoulders. To this King, thou hast given thy name in Baptism ; thou hast begun to fight under His banner. Behold, therefore, diligently His armour, and observe the manner of His fighting with the enemy. For thou must use the same weapons, and fight in the same manner. And, if thou dost desire to be rewarded with the like honours, thou must strive for the victory by humility, contempt, charity, and other virtues.

CONSIDER D—The unbridled rage of the Jews ; who rejected the King of Glory together with His kingdom.

“ *Away with Him, away with Him,* ” say they ; we will



not have Him to reign over us. But do thou take this King of the Jews, rejected by the Jews, and given to the Gentiles. Bring Him into the house of thy mother, "*and into the chamber of her that conceived thee*" (Song of Sol. iii. 4). Make Him thy King, and not the world; nor the devil; nor thy belly; nor mammon. And say not now, "*Behold your King,*" but, Behold our King; yea, my King, Who hath loved me and hath given Himself for me. And beware, that thou dost not again by any sin crucify this King, Whom thou hast once admitted; lest He complain of thee. But rather, being fastened thyself unto the Cross with CHRIST, pray Him, that He will fasten thy flesh with His fear.

## 3.

"Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar."—ST. JOHN xix. 15.

CONSIDER A—In this question of Pilate, how unworthy a thing it was, that the Messiah, Who was promised to mankind from the beginning of the world, and expected so many ages, and at last, through the mercy of the Eternal Father, sent for the salvation of the Jews, should come to such and so miserable a death; and, as an unworthy and accursed Person, should be demanded for the horrible punishment of the Cross. Do thou look upon thyself, and mark whether, perhaps, thou art not in the same error. Thou knowest that thou wert born into this world to this end, that at the last thou shouldest enjoy GOD, in everlasting and Heavenly felicity. Thou

knowest that all the whole world was made and framed by GOD for thy sake ; and that for the same cause, the very Son of GOD descended from Heaven, was born of the Virgin Mary, and consecrated all His labours, yea, His Passion, and His Death unto thee. But thou, not considering all this, dost by thy sins drive away GOD from thee, when thou oughtest to embrace Him. Thou shuttest up Heaven, and neglectest wholly thy salvation.

CONSIDER B—The frantic choice of the Priests. They refuse the Messiah sent by GOD ; as if it were in them to choose the Messiah, according to their own will and pleasure ; and not rather to receive Him, Whom GOD gave unto them. Oh, intolerable madness of men ! who will make to themselves a god according to their own will ; or devise a new religion ; or frame the manner of serving GOD out of the Holy Scriptures, wrested and interpreted according to their own fantasies. Wherefore, they are truly called heretics, or choosers. It is GOD's office, to appoint Religion and the manner of serving Him ; it is not ours.

CONSIDER C—The nature of envy, which seeketh the hurt of another, though it be to its own loss. The Roman government was very grievous and hateful unto them ; and yet the Priests, both for themselves and for the whole people, preferred it, before the sweet yoke of CHRIST. Learn—

(a) To lay aside all evil affections of thy mind ; lest thou fall into more grievous sins.

(b) Not to esteem outward nobility or power so much

as, for them, to break the least commandment of God ; or swerve one iota from truth, and justice. For nobility, power, and authority, are of no estimation, except the same be under CHRIST, and for CHRIST, from Whom all power proceedeth, both in Heaven and in earth ; and unto Whom all honour and power is due.

CONSIDER D—That this foolish election of the Jews is confirmed by GOD. They have been deprived of their Messiah now so many years ; and also given into bondage to strange kings, who have burned their city, and overthrown their Temple, not leaving one stone upon another. “ *They have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate* ” (Jer. x. 25). Do thou desire nothing of God, but to be guided by Him ; and that He may take from thee the grievous yoke of that tyrant the devil.





## XXX. MEDITATION.

## THE CONDEMNATION OF CHRIST.

## I.

“When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the Blood of this just Person : see ye to it.”—ST. MATT. xxvii. 24.

PILATE, who was a heathen, being moved with the touch of conscience and reason, and desirous to dismiss CHRIST uncondemned, the Jews begin to mutiny. Therefore—

CONSIDER A—How much it afflicted the mind of CHRIST, that a heathen, a stranger from the knowledge of GOD and His Sacraments, should be careful for His deliverance ; and they, upon whom GOD had bestowed the knowledge of Himself, and honoured with many Sacraments, should so tumultuously labour to have the sentence of death pronounced against Him. Learn not to marvel, if some things happen unto thee, contrary to equity and reason.

CONSIDER B—That the wicked do mutiny. For even as hell is replenished with tumult and horror, so all things, which are suggested by the devil, have reference to tumult and perturbation, either outwardly amongst citizens, or inwardly in men’s minds.

CONSIDER C—The ceremony of Pilate ; who washed his hands with water, but did not wash away the guilt of conscience. Sins are not purified with outward water, but with tears. Do thou apply this water of tears to thy sins already past ; but do not use them to the end that thou mayest sin more freely. For as all sins committed may be cleansed by tears, and penance ; so there is nothing which can give liberty to sin.

CONSIDER D—The words of Pilate, "*I am innocent.*" He deemeth himself innocent, because he condemned Him against his will. But he cannot be innocent, who sendeth JESUS to the Cross, with the same lips, by which he pronounced Him Innocent before. Thou learnest, also, that they are like unto those Jews, who will never take any warnings, nor be moved with any reasons. And they imitate the sin of Pilate,

(a) Who sin against their own conscience, at the request of others.

(b) Who under any pretence excuse themselves, and lay the blame upon others.

(c) Who cover the wickedness of their mind, with any colour of good.

But see that thou dost use this saying of Pilate more warily to thine own benefit. O LORD, let me be innocent by the Blood of this Just Man. For, seeing He alone is Just, and our true Justice, nothing can bring me innocence of soul, but the Blood of this Just Man, shed for justice, and for the remission of sins.

2.

“Then answered all the people, and said, His Blood be on us and on our children.”—ST. MATT. xxvii. 25.

CONSIDER A—The blind fury of envy. They do not deny Him to be Just, but whatsoever He be, they demanded Him to be crucified ; and that they may give courage to the fearful governor, and hasten the Death of this Just Man, they bind themselves and their posterity to most grievous miseries. This speech wounded the Heart of CHRIST our LORD, that the people of GOD, who should have been delivered by this Blood, desired the revenge thereof to light upon themselves.

CONSIDER B—How great folly it is to wish for that evil, whereof thou knowest not the greatness. For, if every sin deserveth a great and grievous punishment, for the eschewing whereof this Blood was shed, oh, what a hell is due for that sin by which this Blood was shed ! They are like unto these bloodthirsty Jews,

(a) Who, nothing esteeming the future pains of hell, (the greatness whereof they know not,) continue in offending God with their sins.

(b) Who undertake difficult matters, without consideration.

(c) Who load themselves with other men's sins, not weighing what will follow.

CONSIDER C—The bounty and goodness of God, Who, as, according to the desire and request of Pilate, He spared the Gentiles ; so He dealt less severely with the

Jews, for He received even many of them into favour and grace, and brought many thousands of their posterity into the Faith, and to salvation. Do thou take heed, lest through thy sins, thou be guilty of the Body and Blood of our LORD ; but rather pray, that His Blood may be upon thee and thy children, for thy salvation and the remission of thy sins.

## 3.

“And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired ; but he delivered JESUS to their will.”—ST. LUKE xxiii. 24, 25.

“Then released he Barabbas unto them ; and when he had scourged JESUS, he delivered Him to be crucified.”—ST. MATT. xxvii. 26.

CONSIDER A—That the Priests sinned, in the Death of CHRIST, through envy ; the people, through the persuasion of the elders ; Pilate, to content the people. None was free from sin ; for the first sinned of malice, the second of ignorance, the third of frailty. For CHRIST underwent the punishment of the Cross for all sorts of sinners whatsoever.

CONSIDER B—The manner of His Condemnation, never used before. For—

(a) Omitting all crimes for which He ought to be condemned, He was pronounced Just by the judge himself : “*I am innocent of the Blood of this Just Man.*” As if he should add, “Who is not condemned for His faults, but for His Justice.”

(b) A guilty person, laden with most grievous crimes, is let go ; that the Just Man may be condemned. Our LORD died to this end, that He might, by His Death, deliver all sinners from eternal death.

(c) He was not only adjudged after the accustomed manner to the Cross, but also to be tortured upon the Cross, according to the will of the Jews. "*He delivered JESUS to their will.*" Such are the words. He willed to be delivered wholly to the will of the wicked, that thou shouldest yield thyself entirely to His Will.

Pray, therefore, unto thy LORD, not to deliver thee to the will of thine enemies ; but that, through this most unjust sentence of His Death, He will deliver thee from the just judgment of everlasting death.







## XXXI. MEDITATION.

## THE CARRYING OF THE CROSS.

## I.

“And when they had mocked Him, they took off the purple from Him, and put His own clothes upon Him, and led Him out to crucify Him.”—ST. MARK xv. 20; ST. MATT. xxvii. 31.

CONSIDER A—That thy LORD, Whom Pilate seemed hitherto a little to favour, is now destitute of all human aid, and delivered up to the executioners; lest thou shouldest be forsaken of God, and delivered up to the devil. Behold His tender Body, wounded in every part, and rubbed with their cruel hands. Thou canst not endure to be touched upon any light hurt; what pain, then, dost thou think our LORD endured, by the rude and barbarous pullings of the soldiers?

CONSIDER B—How the soldiers took off His garment, making His most chaste Heart ashamed, to be seen naked before all the people. Behold, how His purple garment cleaving to the congealed Blood, being violently pulled off, did renew the wounds, make them bleed afresh, and pluck away the torn skin, together with the flesh. But CHRIST put off this garment, that He might with more alacrity take up the wood of the Cross. For, even as workmen, when they go about any great labour,

put off their clothes, that they may work the more nimbly; so, it is written of CHRIST, that, in this His Passion, He did four times put off His clothes, when He was to effect any great work; that thou shouldest not be ignorant, with how great desire He wrought thy salvation.

(a) When by His whipping, He was to shed His Blood for thee over His whole Body.

(b) When He was to receive a Crown of Thorns upon His Head; to prepare an assured Kingdom for thee in Heaven.

(c) When He was to lay this wood of the Cross upon His Shoulders, as the Sceptre, or Sovereignty of the Kingdom; or as the Key of David, with which He should open Heaven for thee.

(d) When He was to ascend that Tree of the Cross, as the throne of Solomon.

CONSIDER C—His own clothes were given Him again; that His Face being all polluted, and as it were disguised with spittings, Blood, and filth; yet He might be known by His accustomed apparel. But our LORD put on those vestments, that He might both consecrate unto GOD His vestment, the Church, and every member thereof, with His Cross and fresh bleeding Wounds; and also, that He might teach us to endure the Cross, and all afflictions. It is not written, that the Crown of Thorns was taken from His Head; to the end that, according to the old prophecy of David (which St. Justin complaineth was rased out by the Jews), our LORD might reign from the Tree (Ps. xcvi. 10).

M

CONSIDER D—Our LORD was led out of the city; that, as one unworthy to die in the Holy city, He might be put to death among the wicked. But our LORD went forth,

(a) To teach that He offered this Sacrifice for the whole world; and not for the Jews only, for whom the sacrifice was offered in the Temple; yea rather, that this Sacrifice should not be profitable to the Jews, so long as they trusted in their ancient Rites and Ceremonies, according to that saying, "*We have an Altar, whereof they have no right which serve the tabernacle*" (Heb. xiii. 10). Therefore, He went forth carrying His Cross; that He might, as it were, with His sheep-hook force thee, a stray sheep, to come home into His Fold.

(b) That thou shouldest not think, that CHRIST is found among the cares of the world; the troubles of the city; and multitude of business. He is found, in quiet of conscience, in contempt and nakedness, and want of all things. "*Let us go forth therefore unto Him without the camp, bearing His reproach*" (Heb. xiii. 13). Flee the world; that thou mayest find CHRIST.

## 2.

"And there were also two other, malefactors, led with Him to be put to death. And when they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left."—ST. LUKE xxiii. 32, 33.

"The place of a skull, which is called in the Hebrew, Golgotha: where they crucified Him, and two other with Him, on either side one, and JESUS in the midst."—ST. JOHN xix. 17, 18.

CONSIDER A—That in the whole City, there was no

man found to carry the Cross of our LORD to the place of punishment. The soldiers would not; and the Jews esteemed the very touching of It an execrable thing; because the Scripture saith, "*Cursed is every one that hangeth on a tree*" (Gal. iii. 13); therefore, our LORD must needs take the wood of His punishment upon His own Shoulders. Consider, and weigh with thyself, whether thou dost not imitate them, when it is grievous unto thee to have one thought of the Passion of our LORD, and a most hard thing to suffer any little affliction, for the love of thy Spouse.

CONSIDER B—With what insolency they laid that wood upon His tender Shoulders, wounded with many stripes. The world giveth this grievous and troublesome Cross; which thou must bear alone, without the help of any other but CHRIST, Whose yoke is easy, and Whose burden is light; and Who was to them, "*as they that take off the yoke on their jaws*" (Hosea xi. 4).

Pray our LORD to lay thy sins upon this Cross; carrying them from thee to His Own Body; and washing them away with His Blood, and Death. For He is "*the Lamb of God, Which taketh away the sin of the world*" (St. John i. 29).

CONSIDER C—Whither our LORD went; to wit, to a hill near the city, called Golgotha, that is, Calvary; either by reason of the sepulture of our first parent Adam, and of his skull there found (of which opinion St. Chrysostom and St. Jerome report some to have been); or else, by reason of the skulls of dead persons, who had

suffered death on this hill, the place of execution. The place was filthy and infamous ; but CHRIST sanctified it by His Death ; and with His Blood washed away the sin of Adam.

CONSIDER D — That two thieves were carried to execution with CHRIST : according to the prophecy of Isaiah, “ *He made His grave with the wicked* ” (Isa. liii. 9) ; and that, a rumour might spread abroad that three thieves, the same day, were judged to die. For it is likely, that about the time of the most famous Feasts, when the whole people used to assemble themselves together, their custom was, to condemn and execute some guilty malefactors, for example to the rest. And now, at the request of the Jews (whose will Pilate intended to satisfy), there were certain of the most notorious malefactors chosen, of whom thy LORD should be accounted the Captain and Leader ; so great was the desire of the Jews to obscure the Name of CHRIST. But our LORD chose to be crucified with those thieves and malefactors, for another purpose and intent.

(a) That thou shouldest know that He died for sinners ; and that there is no offence so great, but it may be purged by the Death of CHRIST.

(b) That, by this His disgrace and ignominy, He might obtain eternal glory for thee ; make thee of a thief, to be a judge in the world to come.

Pray then thy LORD, to draw thee to the Hill with Him ; and to communicate unto thee the merits of His Cross.

## 3.

“And as they came out, they found a man of Cyrene, Simon by name; him they compelled to bear His Cross.”—ST. MATT. xxvii. 32.

“And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear His Cross.”—ST. MARK xv. 21.

“That he might bear it after JESUS.”—ST. LUKE xxiii. 26.

CONSIDER A—That the Jews, perceiving the weakness of CHRIST, spent with labours and pains, and with loss of so much Blood, and fearing lest He might die, before He suffered the most grievous torment of the Cross, moved, not with pity but with cruelty, caused this Gentile to carry the Cross after JESUS. But GOD directed this act of theirs to another end. For He signified hereby—

(a) That the Cross consecrated with the Blood of our LORD, was given to Christians converted from Heathenism; who followed CHRIST going before them laden with His Cross; themselves also laden with their Crosses, in sundry manners; some by Martyrdom; some by fastings; some by watchings and by other voluntary afflictions; some by conquering themselves, and subduing the wicked motions of the mind.

(b) That it is not enough, that CHRIST carry His own Cross; and that we only behold It by faith and contemplation; but it behoveth us, to set our hand to It, and in Holy works to follow CHRIST, Who saith, “*if any man will come after Me, let him deny himself and take up his cross and follow Me*” (St. Matt. xvi. 24).

CONSIDER B—Who he is, who doth profitably carry the Cross.

(a) "*Simon*;" that is to say, obedient to the commandments and suggestions of GOD.

(b) "*Coming out of the country*;" who, putting off the rudeness of sins, forsaketh his uncivil manners.

(c) "*Of Cyrene*;" of Pentapolis; that thou shouldst carry the Cross of CHRIST in thy five senses.

CONSIDER C—That this Simon was compelled, even against his will, to lay this Cross upon his shoulders; to teach thee—

(a) To offer violence to nature; which abhorreth such a Cross, and the change of manners, and mortifying of thy senses.

(b) Not to thrust thyself rashly into perils; but patiently to suffer the evils, which others do unto thee. The soldiers lay the Cross upon him; for wicked men, by their vexations and torments, give occasion to the just to suffer with CHRIST.

CONSIDER D—The profit which this Simon had, as a reward of his labours, though he carried the Cross even against his will.

(a) His name, by the divulging of the Gospel through the world, is consecrated to eternal memory.

(b) His city and country are made known to all Christians.

(c) His children were not only Christians, but also famous among Christians.

Do not, therefore, fear the Cross, and troubles for

CHRIST'S Name ; for the Cross of CHRIST maketh men glorious, and bringeth many commodities with It. But thou must follow after, not run before JESUS ; nor choose what Cross thou likest ; but accept of that, which He sendeth.

And pray Him, to lighten thy burden with His grace ; and to strengthen thy shoulders.







## XXXII. MEDITATION.

## THE WOMEN FOLLOWING CHRIST.

## I.

“And there followed Him a great company of people, and of women, which also bewailed and lamented Him. But JESUS turning unto them said, Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children.—ST. LUKE xxiii. 27–28.

CONSIDER A—That an innumerable multitude of people flocked together to this sorrowful spectacle; to whom, perhaps, (as the custom is in some places to this day,) there was some sign given of the future execution. And, because the women only are said to lament and weep, it is an argument, that there were many mockers and curious spectators; according to that saying, “*they that sit in the gate speak against Me*” (Ps. lxi. 12). But with what affection, wilt thou follow thy LORD? With what mind, wilt thou suffer with Him? With what eyes, wilt thou behold Him? Dost thou want occasion of sorrow and tears in this spectacle, since our LORD goeth thus laden and deformed, for thy sake, and not for Himself? Thou didst play abroad in the street; and in the King’s privy chamber, sentence of death was given against thee. The Only Begotten Son of GOD heard it, and He went forth;

putting off His Diadem ; clothed in sackcloth ; wearing a Crown of Thorns upon His Head ; barefooted ; bleeding ; weeping, and crying out, That His poor servant was condemned. Thou seest Him come forth ; thou askest the cause ; and thou hearest it. What wilt thou do ? Wilt thou still play and contemn His Tears ?

Or rather, wilt thou not follow Him ; and weep with Him ; and esteem the greatness of thy danger, by the consideration of the remedy ?

CONSIDER B—That the tears of these women were grateful unto our LORD, Who, in sign of love, turned Himself towards them in the midst of His torments. Yet He reproved them, because out of a wrong conception of human pity, they lamented His Death, as the greatest evil, and extremest misery, without any benefit at all. Do thou mourn, lament, and weep.

(a) Because thou wert the cause of all these so great Pains.

(b) Because thou hast, hitherto, borne an unthankful mind.

(c) Because, perhaps, this Death of thy LORD, will not be the cause of thy salvation, and glory ; but of thy greater damnation.

CONSIDER C—The difficulty of this thy LORD's journey, which caused the women to follow Him with tears. Remember thou the seven hard ways, which thy LORD walked for thee, in this His Passion, that He might stop up the seven ways of the seven deadly sins, which lead thee unto Hell ; and might open the way to everlasting

Life, by the Seven Gifts of the Holy Ghost. For He went—

- (1) From the house where He supped to the Garden.
- (2) From thence to Annas.
- (3) To the house of Caiaphas.
- (4) To Pilate.
- (5) To Herod.
- (6) Again to Pilate.
- (7) To the CROSS.

Do thou, in all thy travails, meditate upon these ways ; and for the love of thy LORD, run in the way of His Commandments.

2.

“For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps that never gave suck. Then shall they begin to say to the mountains, Fall on us ; and to the hills, Cover us.”—ST. LUKE xxiii. 29, 30.

CONSIDER A—The goodness of thy LORD, Who, in the midst of His Pains, seeketh by His admonition our Salvation ; and, by the terror of future miseries, endeavoureth to move us to repentance. He speaketh also to women, not to men.

(a) Lest, because He was punished by men, He should seem to threaten revenge.

(b) That by these evils, foretold unto women who had offended less, men might understand, that the like, at the least, should happen unto them.

(c) By this prediction to comfort those women, who

lamented so much the Death and Passion of our LORD ; signifying thereby both, that He did unjustly suffer this Death, which in a few years should be so deeply revenged ; and also that they might escape this revenge, who would cease to be the children of this earthly Jerusalem, and convert themselves to the Faith of CHRIST.

CONSIDER B—Whereas in former times the barren were accursed, now the barren in CHRIST are blessed. For there is given to eunuchs, that is, to them who live chaste and single in the Church, “*a name better than of sons and daughters*” (Isa. lvi. 4, 5).

CONSIDER C—That in all troubles of this life, we must “*say to the mountains, Fall upon us, and to the hills, Cover us ;*” that is to say, we must have recourse to the help of Saints, who in the Scriptures are called by the names of mountains and hills, as (Isa. ii. 2), “*the Mountain of the LORD'S House,*” that is to say, CHRIST, the Head of the Church, “*shall be established in the top of the mountains ; and shall be exalted above the hills ;*” exceeding, in dignity and worthiness, all Saints great and less.

CONSIDER D—Although these predictions of our LORD pertain chiefly to the overthrowing of Jerusalem, yet they may, and ought to be referred also to all sinners, who by their sins were the cause of the Death of our LORD, and yet are not made partakers of His merits, nor returned into GOD'S favour, by His Death. For they who now live securely, and whom no danger will

make to refrain from sins, shall then "*hide themselves in the dens and in the rocks of the mountains*" (Rev. vi. 15). For there shall come a great day of wrath on them ; and who shall be able to stand ? The Countenance of the Judge shall be terrible to the wicked ; and His sentence intolerable. Then "*blessed are the barren,*" that is, they, whom the world accounted unprofitable ; and "*the wombs that never bare,*" that is, who have not followed the concupiscence of the flesh, but have subdued the vices of their belly and throat ; and "*the paps that never gave suck,*" that is, the humble and such as are not high-minded.

Pray thou thy LORD, that thou mayest not fear the face of His fury, in the Day of Wrath and last revenge ; and, whilst time serveth, thou mayest be reconciled unto CHRIST.

## 3.

" For, if they do these things in a green tree, what shall be done in the dry ? "—ST. LUKE xxiii. 31.

CONSIDER A—CHRIST is the Tree, ever green and flourishing ; delectable to behold ; moderating the great heat with the shadow of His thick leaves ; bringing forth fruit pleasant both to the taste and smell ; delighting the earth with the singing of birds. For, by His Divine Nature, and by the inward grace of the Holy Ghost, He doth not only exceed all beauty, but also preserve, cherish, and comfort all creatures. Thou also art wood ; but dead, without the sap of Grace ; barren, without the

fruit of Charity ; naked and unprofitable, without the leaves of Good works.

CONSIDER B—Who they are, who do these things in a green tree ; that is, who gave these Torments and Death unto CHRIST thy LORD.

(a) GOD the Father ; “ *Who spared not His Own Son, but delivered Him up for us all* ” (Rom. viii. 32).

(b) The Devil ; who provoked his servants to put CHRIST to death.

(c) The Jews, and other ministers of His Death.

But all these did not concord, in the Passion of CHRIST, to one end. For GOD the Father punished His Son for the Love of thy Salvation ; and, like Abraham, carrying the sword of justice in His Hand against His Son, and the Fire of Charity towards thee, He laid the wood upon His Son’s Shoulders, to be carried by Him, for the burning of the Holocaust. The Devil, grieving at the conversion of many, endeavoured to hinder the course of His Preaching, to entangle the Jews in the most grievous sin of innocent Death, and to overcome the Patience of CHRIST, by His Torments. And the Jews, being moved by envy, could not endure to be admonished to amend their lives, by the words and Example of CHRIST.

CONSIDER C—The argument of our LORD : “ *If they do these things in a green tree, what shall be done in the dry ?* ”

(a) If I suffer this for other men’s sins, what shalt thou suffer for thine own ?

(b) If the Father so grievously afflicts His innocent and obedient Son, what will He do against His wicked and disobedient servants?

(c) If the devils could, by their officers, do these things in another kingdom against the Son of God, what will they be able to do in Hell, in their own kingdom, against their own bond-slaves?

(d) If, by the permission of GOD, wicked men`raged thus against the only begotten Son of GOD, for the sins of men, why should any man marvel, that GOD will permit men to vex men, their own sins compelling them?

Pray thou thy LORD, that He will deign to graft thee unto Himself as unto a green tree; and that no other penalties may be exacted from thee, than those He Himself has endured for thee.





XXXIII. MEDITATION.

THE CRUCIFIXION OF OUR LORD.

I.

“And when they were come to the place, which is called Calvary.”  
—ST. LUKE xxiii. 33.

“And they bring Him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave Him to drink wine mingled with myrrh ; but He received it not.”—ST. MARK xv. 22, 23.

“They gave Him vinegar to drink mingled with gall : and when He had tasted thereof, He would not drink.”—ST. MATT. xxvii. 34.

CONSIDER A—How grievous was the ascent of this mountain to thy LORD ; the nature of the violence He inflicted upon Himself, and with a tender body and already exhausted ; that there might be nothing lacking to thy salvation ; but that on a mount nearer to Heaven He might offer to the Father for thy sins a Holocaust of a sweet smelling savour. Do thou follow thy LORD as He climbs this mount as closely as thou canst ; and on this mount abide until thy death.

CONSIDER B—That the executioners had made ready the Cross He took. They had pierced the places for the nails ; they had prepared the nails, hammers, and cords, thy LORD looking upon all things with His Eyes. Do thou regard the same ; weep and give good heed ;



for thou preparest a Cross for thy LORD, whensoever thou for thy soul created in His image makest a place in hell by thy sins.

CONSIDER C—As was the custom with those who had been condemned to death, the cup was offered to CHRIST, but differently by far than it was wont to be administered to others. It was a drink mingled of wine, myrrh, gall, and vinegar (for St. Matthew has for wine *ὄξος, acetum*), to the end that no sense might be altogether free from its own pain or torment. His Sight, such fierce enemies, crowded around on every side, were disturbing; His Hearing, their unfeeling words, reproaches, and blasphemies were racking; His Smell was inhaling the stench of the place, and the filth which covered His face; His Touch was enduring in every part of His body His pains most grievous; and lastly, that no torture might be lacking, His Taste was tormented by this most bitter draught. Dost thou, therefore, imagine it is fitting, that thou bear no vexation for thy LORD, Who, for thee, had nothing in His body unracked with torments? CHRIST, moreover, tasted this bitter draught for thee, that He might absorb from thy soul into His Body, the manifold anguishes and bitter-nesses of all thy sins; and that there might remain for thee, pure wine unmingled with any bitter thing; to wit, the grace of GOD, and a pure and peaceful conscience.

CONSIDER D—“*When He had tasted thereof, He would not drink;*” for CHRIST took upon Him thy sins in His Body as in His Mouth; but He polluted not His soul

with the filth of sin : that thou, also, shouldest, as it were, taste the malice of sin with the bitterness of penance, but, by no means, suffer it to enter into thy soul.

CONSIDER E—That the hour of His execution is noted, to wit, the third hour, which, in the Equinox, is from nine o'clock in the morning, till twelve at noon ; whereby, thou mayest note the great haste which they made ; partly, lest Pilate should change his mind, and partly, lest CHRIST should die before He was crucified. St. John writeth, that the sentence was pronounced “*about the sixth hour,*” that is, a little before noon. And St. Mark affirmeth, that CHRIST was crucified “*the third hour,*” that is, before the clock had struck twelve.

CONSIDER F—What haste was made ; how cruelly thy LORD was pulled, drawn with ropes, and whipped forwards. Take heed, lest thy feet run unto sin ; but run cheerfully this way of our LORD ; and, casting away all impediments, flee unto the Cross of CHRIST.

And pray Him, to remove all bitterness and difficulties from the exercise of virtues.

2.

“There they crucified Him.”—ST. LUKE xxiii. 33 ; ST. JOHN xix. 18.

CONSIDER A—That the Apostles did not express so great an action in many words, which thou mayest easily understand, both by the accustomed punishment of the

Cross, and by the hatred of the Jews, and by the ancient oracles of the prophets. For—

(a) They pulled off His garment with great insolency ; and renewed the wounds sticking unto it, making His sacred Body bleed, and appear all naked.

(b) They outrageously threw Him down upon the Cross, which lay on the ground ; thinking it sufficient, if He were nailed alive on the Cross.

(c) They pulled one Hand to the hole, which they had bored ; and drove a nail through it with a hammer, and the Blood issued forth abundantly ; according to the old figure, “ *He brought waters out of the stony rock : so that it gushed out like the rivers* ” (Ps. lxxviii. 17).

(d) When one Hand was fastened, they took the other, and stretched it to the other hole ; which being far distant, they pulled it, either with their hands, or with cords, with all their force. And that being also fast nailed, they came to the holes for His Feet, and with great violence, they brought His holy Feet unto the place, and fastened them with nails. David did plainly foreshow this stretching forth of our LORD in these words, “ *I am poured out like water,* ” I am wasted and decayed, with the extremity of pains, and destitute of all strength, like water poured out having no power to stay in any place. “ *All My Bones are out of joint ;* ” that is, are loosened, and pulled out of their places ; the cold, dryness, and extension upon the Cross, dissolving all the joints of My members. “ *They pierced My Hands and Feet, I may tell all My Bones ;* ” so cruel was this

extension of His members, that every Bone being pulled from another might easily be seen.

(e) They lift up on high the Tree of the Cross, clothed with this solemn Host ; and let It fall down with great violence, into the hole, which they had digged for It. For so was the brazen serpent lifted up in the wilderness ; and the hosts of the sacrifices were wont to be offered unto GOD by lifting them up on high.

In all these things, do thou ponder, and think upon, the most bitter Torments of thy LORD ; behold the Banner of the Cross lifted up ; look upon the stream of Blood running down from His Hands and Feet : go quickly, and draw, whilst the springs are flowing, and before their veins be dried up.

CONSIDER B—Why thy LORD chose this Death of the Cross, for thy salvation, and no other death. There are many causes thereof.

(a) Because there was no death more long, more grievous, more ignominious, nor more proper and fit, for the procuring of thy salvation. For He would not have His Body divided ; that the Church, His mystical body, might be preserved whole. He would not be burnt with any other fire, than the Fire of Charity. He would not be strangled with a halter, drowned with water, or smothered with earth ; lest He might seem to have retained something to Himself, and not to have shed all His Blood most liberally for thy sake.

(b) That, being lifted up on high, He might place Himself, as a Mediator between GOD the Father and man-

kind. "*For there is one GOD, and one Mediator between GOD and men, the Man CHRIST JESUS*" (1 Tim. ii. 5).

(c) To throw down the devils, the princes of the air, quite out of the air into Hell ; or at least to subdue their forces.

(d) That He might see thee with His Eyes afar off ; draw thee unto Him with the chains of His Blood ; receive thee at thy coming with His Arms spread ; show thee His inward parts ; and hide thee in His Wounds ; bind thee unto Him with the links of Charity ; have thee engraven in His Hands ; always before His Eyes ; keep thee imprinted in His Heart ; and, with His Feet fastened, to seek nothing but thy salvation.

(e) That thou shouldest no more fasten thine eyes upon the ground ; but lift them up on high ; behold Him afar off ; run unto Him ; require of Him thy salvation, and all good things ; think upon Him always, in all thy business ; follow His Life ; and fulfil His Commandments.

Here, do thou speak, whatsoever thy spirit shall put into thy mouth.

### 3.

"Then were there two thieves crucified with Him, one on the right hand, and another on the left."—ST. MATT. xxvii. 38.

"And the Scripture was fulfilled, which saith, And He was numbered with the transgressors."—ST. MARK xv. 28.

"And JESUS in the midst."—ST. JOHN xix. 18.

CONSIDER A—The malice of the Jews ; who by this ignominy endeavoured to deface the Name of CHRIST ;

and, instead of the Messiah, to make Him reputed a notorious thief. But CHRIST used this their sin, to show forth His own Glory ; to prepare our salvation ; and to give hope to all sinners. For,

(a) Whereas, there were three nailed on the Cross, and He placed in their midst, as the chief offender ; yet, He alone, with His Cross, is glorious unto the whole world.

(b) Dying between two sinners, He paid the ransom for all sins.

(c) He gave hope of pardon to all sinners ; and did foreshadow, that hereafter He would be conversant amongst sinners ; and be always ready to assist them, when they call for help ; and never forsake them as long as they live.

CONSIDER B—That He chose to die amongst thieves, rather than amongst other sinners.

(a) That, whereas, theft is a most grievous sin, which both offendeth GOD, Whose Image it taketh away, and also hurteth our neighbour, whom it depriveth both of goods and life, He might signify, that there is no offence so great, which is not cleansed by this His Death ; nor any man so wicked, who may not obtain remission of sins.

(b) Because every sinner is a thief and a robber ; who by his sins killeth his own soul, taketh away honour from GOD, defileth His creatures, and depriveth the Church of a lively member, that is, of himself, whom he hath bereaved of spiritual life.

CONSIDER C—That the good thief, as well as the bad,

suffered the punishment and death of the Cross with CHRIST; but the one turned his punishment to the benefit of his own salvation, and the other to the hurt and loss of his own soul. That thou shouldest understand, that CHRIST is always present, both to good and bad in their afflictions; and doth send them troubles and miseries, to the end that they should remember themselves, and lift up their eyes and their hearts unto Him.

Do thou, then, pray unto GOD, that in all thy tribulations, thou mayest have recourse only to His Divine help, and not be over careful to use other means.





## XXXIV. MEDITATION.

## THE TITLE OF THE CROSS.

## I.

“And a superscription also was written over Him in letters of Greek, and Latin, and Hebrew.”—ST. LUKE xxiii. 38.

“And Pilate wrote a title, and put it on the cross . . . it was written in Hebrew, and Greek, and Latin.”—ST. JOHN xix. 19, 20.

CONSIDER A—That Pilate set up the Title or the cause of His Death, and used the words following.

(a) That thy LORD might be thought worthy of this death, as a traitor, arrogating the name of a King unto Himself; and that Pilate might be cleared, before Cæsar, of the crime of not condemning his competitor to the kingdom.

(b) To be revenged of the Jews, who had threatened to complain of him; for he mocked them, that he had crucified their King; and that King also Whom their ancestors had foretold so many ages before, and had expected with so great affection and desire. These were the causes which moved Pilate to make that Title.

And CHRIST also, our LORD, ordained this Title for Himself; but for far other reasons drawn from the mystery of our Salvation.



(1) That thou shouldest know, that He suffered this Death of the Cross, not as a guilty person, but as a Saviour adorned with all virtues ; that He might rule thy soul ; and, that thou shouldest submit thyself to be wholly governed by Him, Who being nailed both Hand and Foot, cannot hurt His beloved people ; but offereth them all salvation from His open Wounds.

(2) To let thee understand, what merchandise are offered to thee, to be sold out of this shop of His Cross. For all houses and shops have commonly their signs. Here then, thou mayest find all Salvation in JESUS ; all flowers of virtue in Nazareth ; and all security in the King. Run thou hither in all necessities, and buy ; and take, what thou list, without money or any other exchange ; for this Merchant requireth nothing of thee but thy company and thy love.

(3) That thou mayest know by the Table set before the house, what Doctrine and Arts are read and taught in this school. For schoolmasters use to write before their gates, what things are taught within their houses. Here, thou mayest learn to be saved ; to follow all virtues ; to rule thyself ; to conquer thy enemies ; to govern wisely others, who are under thy charge. Our Master CHRIST doth now teach from the Chair of His Cross ; even as He taught, being an Infant, in the Manger of the stable. But thou, perhaps, desirest an easier chair. Yet such Doctrine is not taught, only out of such a Chair ; for there is no way to salvation but by the Cross ; and by many tribulations ; and the habits

of virtue are obtained by painful actions. If thou wilt rule thyself perfectly, and subdue thine enemies, the world, the flesh, and the devil, thou shalt not seek after the ease of thy body ; but thou shalt be severe against thy body, and pull it out of the power of the devil, by fasting, watching, works of humility, contempt, and tribulations, according to the example of this Master. Neither shalt thou be able to govern others rightly if thou reliest only in thy power and authority ; except, according to this lesson of CHRIST thy Teacher, thou dost, out of the very bowels of thy charity, apply thyself wholly, and all things in thee, to the profit and good of thy subjects.

(4) That by this Title, thou mayest feel of what force the Sign of the Cross is, which thou makest with thy hands. For it is not a juggling trick, or a fly-flap, as the blaspheming enemies of the Cross do term it. But it is the virtue and power of CHRIST, for the safety of all believers ; that thou, being signed therewith, mayest be known by thy badge, to be the servant of the Messiah thy King ; and be a terror to the devil ; and have entrance into the House of CHRIST ; and that all thy actions may tend to the glory of GOD, and to thine own salvation.

CONSIDER B—That this Title was written in divers languages.

(a) Because it concerns all men to know this King ; and therefore it was set in a high place, that thou mayest behold it afar off ; stand still ; read ; understand ; and

follow this King ; forsaking all other masters, whom thou hast hitherto served.

(b) Because the crucified Messiah is to be known and praised in all languages.

CONSIDER C—The manner of the writing. A part of this Title preserved with great devotion of Christians, at Rome, in the Church of “The Holy Cross in Jerusalem,” doth declare unto us—

(a) That the Title was of wood.

(b) Not written with a pen, but graven with iron.

(c) The Hebrew was first, then the Greek, and lastly the Latin.

(d) That the Greek and Latin were written like the Hebrew, from the right hand to the left,

### SUNERAZAN SUSEJ

All which things are not without their mysteries.

For (1) These three languages only were set upon the Cross which were most usual at that time—the Hebrew for the Jews, the Greek for the Eastern Church, and the Latin for the Western. CHRIST taught us, hereby, that there is neither any Divine knowledge, nor human learning and eloquence of any force ; except it be sanctified by the Blood of CHRIST, and referred to the glory of Him crucified.

(2) The Title was engraven, because it should last for ever ; and in wood, because by the Tree He shall always reign over them, whom the Tree had overthrown.

(3) The Hebrew was first in order, which the rest do

imitate ; for our salvation is from the Jews, to whose Divine Scriptures all human wisdom is to be directed.

(4) They are written, from the left hand to the right ; to signify, that, if thou desirest to be exalted by wisdom with CHRIST, thou must humble thyself ; and not be proud in thine own conceit ; for "*knowledge puffeth up*," and wisdom without CHRIST is earthy, carnal, and diabolical.

(5) The Greek is before the Latin ; for first the Grecians, and then the Latins, were converted to the Faith ; and, leaving the manners and customs of their forefathers, followed that doctrine, which GOD gave to the Jews in the Hebrew language ; that thou shouldest not rely upon thine own wisdom, but follow them with thy whole heart, whom thou knowest to be the servants of GOD.

Pray our LORD to engrave this Title in thy heart.

2.

"And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS."—ST. JOHN xix. 19.

CONSIDER A—And mark every word of this Title. "*JESUS*." A Saviour ; which Name our LORD received, when He first shed His Blood for thee. For then seeking thy salvation, He gave part of His Blood as a pledge, that He would afterwards give It all for thee. He then received, at thy hands, circumcision, which was the sign of a sinner (even as it is a sign of a thief, to be bored through the ears), that the Eternal Father, omitting thee

a sinner, might satisfy His wrath upon His Son. This Name until that day was obscure, and of small reputation ; but, being fastened to the Cross, it became so glorious, that "*at the Name of JESUS every knee should bow*" (Phil. ii. 10).

"*Of Nazareth.*" Not of Bethlehem, although He was born in Bethlehem.

(a) Because there was a greater miracle and benefit wrought in Nazareth by the Incarnation and Conception of our LORD, than by His Nativity in Bethlehem.

(b) Because "*Nazareth*" signifieth flourishing ; and CHRIST is an odoriferous flower hanging on the Cross ; which rendereth unto us the wholesome fruit of grace and glory.

"*King.*" Who, being crowned with a diadem, clothed with Blood like a purple robe, reigneth uprightly ; and fast tied by the Feet, ready to help thee ; with His Hands bored through, because He would not keep His gifts, but bestow them plentifully upon thee ; and with His Arms spread, that He may embrace thee, when thou comest. He did not write Bishop, or Priest, although He did the office of a Priest, but King ; both because He once by Himself immolated the bloody Sacrifice, by which "*He hath perfected for ever them that are sanctified*" (Heb. x. 14), and reigneth for ever and ever ; and also because it is a priestly Kingdom, and a kingly Priesthood ; where CHRIST, being GOD, is King, doing all things with power ; and CHRIST, being Man, is Priest, obtaining all things by sacrifice.

*"Of the Jews."* Sent first to the Jews, not to the Gentiles; for *"I am not sent but unto the lost sheep of the house of Israel"* (St. Matt. xv. 24), *"And that the Gentiles might glorify GOD for His mercy"* (Rom. xv. 9); that thou mayest thank GOD, that the Messiah was taken from the Jews, and offered unto thee; and show thyself, in praising GOD, a true Jew, not by carnal birth, but by spiritual circumcision of thy vices, and true confession of thy sins.

CONSIDER B—The true cause of the Cross was to save thee; to adorn thee with virtues; and to govern thee sweetly.

Pray thy LORD, to suffer none to rule in thee, but only Himself.

## 3.

"This title then read many of the Jews: for the place where JESUS was crucified was nigh to the city. . . . Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that He said, I am King of the Jews. Pilate answered, What I have written I have written."—ST. JOHN xix. 20-22.

CONSIDER A—(a) That many Jews did see and read these holy words; but they understood them not, and therefore scorned them; that thou mayest learn, that none scoff at Divine things, the holy ceremonies of the Church, the doctrine, and lives of the Saints, but only they who understand them not. Therefore, because it is written, *"I also will laugh at your calamity, I will mock when your fear cometh"* (Prov. i. 26); do thou take heed, and refrain from these blasphemous scoffings.

(b) Because the Name of JESUS was to be highly honoured, and this title to be celebrated over the whole world, and the Cross itself to be imprinted on kings' foreheads, therefore it was convenient, to have it first laughed at and scorned. For even as a brazen vessel doth shine brightest after it hath been soiled, and rubbed with dirt and clay; so he shall be most glorious, who hath suffered most shame and vexation for CHRIST. Yield not then to thy afflictions, nor be dismayed; since there is so great glory provided for thee.

CONSIDER B—That CHRIST was crucified not far from the city; for though He be thrown out by the inhabitants of the city, and of this world; yet, because it is a property always with Him to spare and to be merciful, He goeth not far, but stayeth hard by, knocking continually at the gates of our hearts, to try if He may be let in.

CONSIDER C—That the wicked cannot endure the very name of the Kingdom of CHRIST; because the Cross of CHRIST is distasteful to sinners, who choose rather to have a delicate king, than One nailed to the Cross. This was the cause (as St. Damascene testifieth) why the Jews crucified CHRIST, with His Face turned from the city, and looking towards the Gentiles, because neither they, nor their children, should ever receive Him for their Messiah.

Give thou thanks unto CHRIST, that He willed to behold the Gentiles from His Cross; to think upon thee; and to bring thee to the knowledge of Him. Pray Him, never to turn His Eyes from thee.

CONSIDER D—Pilate's answer. He indeed set on this

title, but moved thereunto by the instinct of God. Therefore, that ought not to be undone, which by God had been done ; for the glory of the Cross and the Kingdom of CHRIST, which is His Church, will stand and continue, though thou shouldest forsake it. For, if thou wilt refuse this King, and His Kingdom, another shall be called and receive the crown. Remember the Holy Ointment, and consecrated Oil in thy Baptism and Confirmation, by which was imprinted on thee the title and sign of the Cross, that the mark and badge of CHRIST might remain in thee (as oil doth penetrate, and is not easily washed off) ; and, that the writing made upon thee, by the Finger of God, might always be imprinted on thy soul.

Pray then our LORD to engrave on thee His new Name, and the Name of His Holy City ; and write thee also in the Book of Everlasting Life.







## XXXV. MEDITATION.

## THE FIRST WORD ON THE CROSS.

## I.

“Then said JESUS.”—ST. LUKE xxiii. 34.

CONSIDER A—What thy LORD, in these great pains of the Cross, did do, say, or think, when amongst all those Torments. He found no comfort, neither outwardly by men, nor inwardly in His own Soul. If He moved His Body, the wounds of the nails tormented Him; if His Head, the thorns ran in deeper and pricked Him; if He stirred not at all, His Torment was intolerable over His whole wearied Body. Think thou upon these things, in all thy labours, and afflictions, which thou sufferest for thy LORD. He reproved no man, although He was slandered in divers ways. But because the mouth speaketh from the abundance of the heart, His words, even from the Cross, were directed to thy profit and salvation; and do declare most manifestly that He prayed to His Father incessantly for thee, when, by reason of His torments, He was not able to utter one word.

CONSIDER B—His swan-like song, and note the last Words of thy LORD, which He spake to thee, at the point of death. For, even as the voice of the serpent hissing

out of the tree of knowledge of good and evil, instilled the poison of sin ; so the last words of CHRIST, from the Tree of the Cross, were very effectual for our salvation, and full of burning fervour, as proceeding from the depth of infinite Charity. He spake with a loud voice ; and weeping tears ; with great affection and deep sighs ; in few words, but with many tears, mixed with Blood streaming down from His Head. His tears watered His prayers, and His Blood adorned them ; His Eyes pierced His Father's Ears ; His sighs moved His Heart. Do thou listen to these words ; mark them diligently ; and gather the fruit thereof. For, by these Seven Words, the words and forms of the seven Sacraments are sanctified ; and seven gifts of the Holy GHOST are obtained ; and the seven deadly sins are driven away.

CONSIDER C—“ *Then said JESUS.*”

(a) Whilst the Jews were busy in crucifying, tormenting and mocking Him, “ *JESUS,*” as if He had not marked these things ; yea rather, that He might render good for evil, “ *said.*”

(b) He, Who had hitherto in His Own cause, to the admiration of all men, held His peace, and could not be brought to speak though being judged, and had also abstained from the most just defence of Himself ; now, in the midst of His torments, is not silent in thy most unjust cause ; but being not entreated, yet entreateth ; yea, and entreateth with most effectual words.

“ *JESUS said.*” Who ? the Son of GOD. To Whom ? to GOD the Father. Where ? upon the Cross. When ?

ready to die, and when His vital spirits were being spent. How? not sitting, or lying easily; but upright upon His Feet; with His Hands lifted up, and spread abroad, like Moses in former times; and all Bleeding. For whom? Sinners, who were careless for their own salvation. CHRIST and His friends pray for sinners, before sinners pray for themselves. What? He craveth mercy; offering His prayers and supplications; appealing from this cruel sentence of the Jews, "*His Blood be upon us and upon our children,*" to a better sentence and full of mercy; desiring, that this cruel sentence might be made frustrate. Before Whom? openly; in the hearing of His enemies; to teach them mercy and sweetness; and in the presence of His Mother, and of His friends; both because they should be witness of His pardoning them; and also, that they should never pray for the revenge of this sin. O excellent speech of highest merit, and worthy to be imitated by all men; full of labour, charity, mercy, and piety! Have confidence then in CHRIST; and pray Him,—Who by speaking first for sinners, before He spake for His Mother, left to us a testimony, how much He esteemeth the salvation of sinners,—that He will vouchsafe to have continual care of thee now in Heaven.

## 2.

"Father, forgive them."—ST. LUKE xxiii. 34.

Pause upon every word.

"*Father.*" He doth not say LORD, which is a name

of severity and justice, but "*Father* ;" which is a Name of mercy, and of the New Testament, given unto us in this place, by the Blood and Merits of CHRIST; that even as He would be our Brother, so should we have all one Father in Heaven. He saith, therefore, O Father, know Me Thy Son; the Father will deny nothing to His Son; I came into the world to this end, that Thou shouldest receive Thine enemies for Thy children. Hear Me then praying for them. For even as the prayers of the Priests in the Church, shall hereafter be very effectual, which shall conclude in My Name, *through CHRIST our Lord*; so I do now pray unto Thee, My Father, through Me, Thy Only Begotten Son. Therefore, as Thou lovest Me Thy Son, so receive these My prayers. For I ascended this Cross, and have suffered all these stripes, that I might obtain mercy for them. If, therefore, Thou dost reject the prayers of Thy Son; and not hear Thy Son; Thou shalt impose a greater torment on Me, than the Cross itself, which I suffer, that I might take away a greater evil; that is, that I might turn away Thy wrath from them. Spare, therefore, the great Dolours of Thy Son; lest He seem to have endured them in vain. Thou givest reward to other labours; I desire only this reward for My pains, that Thou wilt forgive these men.

"*Forgive.*" Here, our LORD doth the office of a Priest; for He prayeth for the sins of the people, and He crieth (Heb. v. 7) not only as a Priest, but as a Sacrifice; desiring not a free pardon, but offering a full satisfaction;

His Wounds cry ; His Blood crieth ; His Spitting, His Pains, and all His members, cry "*Forgive.*" Accept of these Torments for their sins ; I have paid their debts ; I give My Blood for the price ; My Pains for the ransom, My Life in satisfaction ; My Body and Soul for a Sacrifice. Be Thou therefore merciful, for this is a plenteous Redemption. A hard thing is required ; to wit, that the Father should forget the Death of His Only Begotten Son, and of such and so great a Son ; but the Son beggeth, and He beggeth with His Blood.

(b) He asketh it not conditionally, as He prayed for Himself in the Garden ; but absolutely ; "*Forgive,*" both, that thou mayest learn to pray to GOD for pardon of thy sins, and for His Divine grace without any condition, because that hath always relation to GOD's honour ; and also, that thou shouldest freely forgive thy neighbour's faults, without any condition.

(c) He prayeth to have them forgiven presently, and not to be deferred until after His Death. He would not leave this life, till peace was made with GOD. Parents, when they are dying, do often leave unto their children small store of goods, and those entangled with many difficulties, charges, debts, and contentions. But CHRIST, before His Death, paid all debts with His Own Blood ; took away all difficulties and charges ; and made a peace and reconciliation with His Father. He saith, therefore, "*Father, forgive*" and that now, "*for it is time that Thou have mercy upon her, yea the time is come*" (Psa. cii. 13) ; to wit, the hour of sacrifice ; the day of

satisfaction ; the time of forgiveness ; the last instant of My Life ; in which being presently to yield up My Breath, I now propound My last petition, and entreat only this, "*Father, forgive them.*"

(*d*) He saith not, forgive the sins already committed, but only "*forgive,*" even those evils, which they shall hereafter commit against Me ; their derisions ; their blasphemies ; the bitterness of the gall ; My Death ; and the Wound in My Side. That thou, also, shouldest quickly forgive thine enemies ; and remit all things ; keeping no rancour at all in thine heart.

(*e*) He saith not, I forgive, both because the offence against His Father grieved Him more than His Own Torments ; and also, because being intent upon the happiness, which should redound to all the world, by this His Passion, He seemed to esteem all the evils which the Jews did unto Him, rather as a benefit, than as any hurt. Like a man, having a grievous ulcer at his side, if his enemy, thinking to kill him, should wound him in that place, and the corruption let out, would be glad of that wound, which was the cause of his cure. So desirous was our LORD of thy salvation, that He rejoiced at those His pains, which were the cause of so great good unto thee.

"*Them.*" Note that He saith not, these wicked crucifiers ; these hangmen ; these adversaries and enemies ; both because thou shouldest refrain from all evil words, and reproaches ; and also, because thy LORD reputeth no man His enemy, Who paid the price of His

Death for all men, and offereth salvation to every one ; loving dearly these very Jews His executioners, not for their own evil works, but for their fathers' sakes who were holy and just men ; and therefore speaking of His stripes, He saith, "*those with which I was wounded in the house of My friends*" (Zach. xiii. 6). Not by them that loved Me ; but the sons of them that loved Me ; that good might be done unto the children, for their holy fathers' sake.

(b) "*Them*," in the plural number ; not only those who conspire now against My Death ; but also, those who, at any time by their sins, have given cause of this My Passion. For those shall not be excluded from this prayer, whose sins have been cause of our LORD's Death ; and thou mayest have hope of pardon, if thou wilt join thy prayer with the prayer of CHRIST. For if the prayer of CHRIST did profit them, who never required it ; doubtless it will profit thee, requiring it of Him, and praying together with Him.

## 3.

"For they know not what they do."—ST. LUKE xxiii. 34.

CONSIDER A—That CHRIST, to Whom all judgment is given, and Whom His enemies had offended, did not take upon Him the office of a Judge, or an accuser ; but rather of a Defender, and Patron. The Jews sought how to accuse Him, and found nothing worthy of accusation in Him. Our innocent LORD, Who was offended, seeketh how to excuse the offence ; and the malice of the offence

was such, that nothing could be alleged for the extenuation thereof, but only ignorance. And yet, this ignorance being voluntary, could no more excuse the Jews, than him who wittingly and willingly hideth his eyes, because he will not see him, whom he striketh or killeth. If CHRIST, then, in the midst of His torments, mitigateth the sins of His torturers, will He not now, before His Father, excuse their sins, who call upon His Name with faith, devotion, and sorrow for their sins?

CONSIDER B—That the Father answered not His Son by word; yet CHRIST was heard for His reverence. For GOD, when He denied His Son's request, answered in the Garden by an Angel; but when He granted it, He answered not in word, but in deed. For

(a) He restrained all creatures from rising against His enemies, in revenge of His Death; all which would have fought for their Creator if this prayer of CHRIST had not stayed them.

(b) He reduced one of the thieves unto repentance.

(c) At the Death of His Son, He changed the mind of the centurion and others.

(d) Upon the solemn feast of Pentecost, He converted sometimes three, and sometimes five thousand, of the same Jews unto His Faith (Acts iv. 4).

Therefore, GOD the Father, not by outward words, but by inward consent, answered His Son in this manner, "O my Son, I grant that which Thou requirest; and laying aside all wrath, I open the fountains of mercy; and I offer grace, and pardon of sin, justice, and adop-



tion of children, as well unto these, who have afflicted Thee ; as also unto all the nations of the world, for ever and ever ; so long as they will admit the mercy offered unto them. For I will compel none against their will ; but I give power to all to return unto grace and favour with Me if they will ; and to be sons of God, and to come into My inheritance in Heaven. Thus they will be partakers of the Merits of this My Passion, through Faith and the Sacraments. Do thou cry out now with great affliction, Great are Thy mercies, therefore, we give thanks to Thee our LORD GOD. And pray Him to bestow the Gift of Wisdom upon thee, that thou mayest know and admire His bounty, and goodness ; and, driving away all envy, to give unto thee the virtue of Charity, that thou mayest be inflamed with the love of thy neighbour.





## XXXVI. MEDITATION.

## THE DIVISION OF HIS GARMENTS.

## I.

“Then the soldiers, when they had crucified JESUS, took His garments, and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout.—ST. JOHN xix. 23.

CONSIDER A—The poverty of CHRIST thy LORD. He had not change, nor many suits of apparel; nor the same of silk, or other costly material; but His garments were few and poor, to defend Him only from the cold, and to cover His nakedness. And, by tradition, it is delivered (as Euthemius witnesseth), that His coat without seam was the work of His Mother, which she did weave with her own hand for her Son, when He was a little infant; which grew miraculously as our LORD grew; and was not worn nor torn out in all that long time. The like whereof is rehearsed in Holy Scripture, to have happened to the children of Israel (Neh. ix. 21); that thou mayest learn, by the example of thy LORD, to forsake all curiosity and superfluity, as well in apparel, as in other things.

CONSIDER B—The liberality of thy Spouse. He had already given His Body; shed His Blood; and spent His youthful years for thee; and now, He giveth a few

poor garments ; leaving nothing for Himself but nails ; thorns ; spittings, and Blood clotted on His Body. Behold the Riches of thy Spouse, Who hath no place to rest His Head, but on the thorny pillows of His Crown. Do thou ask Him, Where He feedeth, and maketh His rest at noon ; in this heat of Charity ? and, esteeming this ignominious poverty of the Cross to be the greatest riches, run naked to Him, Who is naked.

CONSIDER C—The scoffing of the soldiers, in this division of His Garments, and casting of lots ; when every one caught a piece for himself, as of the attire of the King of the Jews. Do thou, also, run and gather up at least the Hem of His garment ; that is to say, esteem highly all those things, which any way pertain to the Passion of CHRIST ; as, His Sacraments ; His Words ; His Church : and His justifications.

CONSIDER D—That the four executioners of CHRIST cut His vestment into four parts ; that the four Evangelists should sew up our LORD's coat, in the four corners of the world. To whom, be thou also an aid and helper ; and, by thy holy life and doctrine, join together the Church of CHRIST, which is cut and divided by many heresies. Cover the poor of CHRIST with thy garments ; and pray our LORD, Who deckest Himself with light like as with a garment, that He will, by the light of His grace, clothe thy nakedness ; and with mercy adorn thy soul.

2.

“They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be : that the scripture might be fulfilled, which saith, They parted My raiment among them, and for My vesture they did cast lots.—ST. JOHN xix. 24.

CONSIDER A—The consultation of the soldiers, about the dividing and casting of lots for His garments. The counsel was good, “*Let us not rend it ;*” but the advice was wicked, “*Cast lots for it.*” Thou learnest—

(a) That GOD is present at the counsel of the wicked; that He may restrain their malice, as He infatuated the counsel of Ahithophel.

(b) That the effects of our LORD’s prayer did here appear, when the garment without seam remained whole ; whereby is signified, that the Church shall never be divided by any malice of man ; but that it shall continue to the end of the world whole ; neither shall “*the gates of hell prevail against it*” (Matt. xvi. 18). For, although the outer garments of our LORD may be divided ; that is to say, divers companies and societies of men may be distinguished by divers laws, fashions, and customs ; yet the Coat without seam being next to the Body of our LORD, to wit, the Catholic Church, woven all over throughout, spread over the universal world, and orderly distinguished with several offices in several members, agreeing in the Communion of Saints, woven as it were, with divers threads, shall never lose its wholeness and integrity. There shall fall from it, certain small boughs or branches

like withered leaves from trees ; but the Coat of our LORD shall be purged and not violated thereby. Take thou heed, lest thou fall from this unseamed Coat of CHRIST ; but remain in it as an excellent piece of workmanship ; and because this Coat was begun to be woven in the womb of the Virgin Mother (for there the Son of GOD joined human nature to Himself, and espoused the Church), do thou commend it to the same Mother, by whose prayers and help, it may remain untouched and uncorrupt.

CONSIDER B—They twice cast lots for His garments ; to wit, first for the parts of His garments, and afterwards, for His Coat without seam, whereby is declared—

(a) That CHRIST Himself, and all things belonging unto Him, were subject to the will, and scoffings of wicked men.

(b) That wicked men do obtain the Coat of CHRIST ; that is to say, the cure of souls, and also part of His garments, that is, the external goods of the Church, not worthily, but by chance and fortune ; and possess them by other means, than by the will of our LORD, the true Owner of them ; for they, thinking of nothing less than of Him as crucified, divide and take away His goods, Himself looking upon them, and holding His peace.

(c) That, according to St. Ambrose, the parts of the garments of our LORD, that is to say, His Divine gifts and graces, are distributed and given to every one by lot ; that is to say, by the secret counsel of God, and not by our own election ; but the coat, that is, Faith, is given

wholly to every man. If perhaps thou art a clergyman called into the service of our LORD, gather under the Cross of our LORD that part of His inheritance which is given unto thee. Take heed of seeking many parts and benefices ; and use that part before Him crucified, which thou hast received ; for He beholdeth thee, and observeth how thou dost administer His goods.

CONSIDER C—That the prophets long before did prophesy of this casting of lots for His garments ; that thou mayest learn—

(a) This casting of lots for His garments was a matter of great moment ; which, so many ages before, holy men and kings foresaw and lamented.

(b) Of what things the ancient prophets, and holy men, did frame their meditations, even before the coming of the Messiah ; to wit, of the poverty, nakedness, and reproaches of our LORD ; that thou, exercised in the same thoughts, and cogitations, mightest be incited to compassion and imitation.

CONSIDER D—That these Vestments, and Holy Relics of our LORD, were permitted to remain in the custody of wicked men, that thou mayest know—

(a) That all men, who are called to holy offices, are not holy men, and acceptable to God.

(b) That holiness is offered to all men in this life.

Pray thou unto God, to impart some of His sanctity unto thee ; and suffer it never to be taken from thee.

## 3.

"These things therefore the soldiers did."—ST. JOHN xix. 24.

"And sitting down they watched Him there."—ST. MATT. xxvii. 36.

CONSIDER A—" *These things therefore the soldiers did;*" as if he should say, CHRIST praying in the torments of the Cross, His Mother suffering the sword of sorrow, His friends weeping afar off; these things the soldiers did. Whilst the Church suffereth persecution, whilst the poor perish with hunger, whilst the just man is punished, the wicked play and are merry; they cast lots and dice; they are idle and spend their time in vanities; "*neither are they grieved for the affliction of Joseph*" (Amos vi. 6). And what dost thou thyself, whilst CHRIST and His Church are afflicted?

CONSIDER B—That CHRIST is kept more carefully than the thieves; lest His disciples, or any others, should free Him from His punishment. But as it was then, so now also, the fervour of Catholics is too cold, to adventure any danger for the Name of CHRIST. Do thou with all care, keep CHRIST in thine heart; and conserve His grace.

CONSIDER C—" *They watched Him there;*" some of them scoffing, some marking everything. Do thou draw near; and, standing on thy feet ready to fulfil the will and commandment of thy LORD, behold and constantly look upon Him, fastened to the Cross. Do not slightly pass over all His members; all His reproaches; but behold

Him with a constant view ; and do not rest in the outward Form only, but rather meditate on those things, which lie hidden within. For under these Wounds lurketh the hidden manna, which no man knoweth but he who receiveth it. Stand, then, before this Table of the Cross, like a little dog "under his Master's table," expecting and observing the gesture of him that sitteth, and catching everything that is cast from the table. Do not imitate the people curiously beholding CHRIST, and going to church for vanity only, and hearing Divine service carelessly. But rather imitate the Virgin Mother, who "*kept all these sayings,*" and pondered them "*in her heart*" (St. Luke ii. 51).

And pray thy LORD, to cast large gifts unto thee, from His Cross.







## XXXVII. MEDITATION.

## THE MOCKING.

## I.

“ And they that passed by reviled Him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of GOD, come down from the Cross.”—ST. MATT. xxvii. 39, 40.

“ Ah, Thou that destroyest the temple.”—ST. MARK xv. 29.

CONSIDER A—That CHRIST our LORD was mocked upon the Cross, by four sorts of people : by those who passed by ; by the Priests and elders ; by the soldiers ; and by the thieves ; that is, by all sorts of men, Jews and Gentiles, Priests and lay persons, senate and the people, the executioners of justice, and those who were condemned by justice. For we deride and mock CHRIST, by all kinds of sin ; contemning His promises, despising His threatenings, rejecting His benefits, and neglecting His counsels.

CONSIDER B—The difference between the Words of CHRIST and the words of the Jews ; the Words of our Saviour and the words of the world. He, being careful, prayeth with tears ; they, being careless, mock Him whilst He is praying. For the custom of the wicked is to scoff at all things ; and therefore in the Scripture, they are mockers, to whom GOD doth threaten mocking again

when that shall happen to them which they feared (Prov. i. 26). Have compassion here, on the Spouse of thy soul, Who in the last hour of death, received no comfort but mockings; from which they ought then specially to have abstained, when He was ready to die, in the midst of His torments.

CONSIDER C—They blasphemed, who “*passed by*,” which may be interpreted “walking;” that He may be said to have been mocked, either by travellers, or else, by such as walked up and down near the Cross. Hereby are noted light and inconstant men, who carelessly say their Divine and holy office; who slightly run over their prayers; who, in the church at the time of Mass and of sermons, have wandering thoughts; whose minds do not rest only on GOD, but are carried wandering up and down after sundry delights, and pleasures of the world.

CONSIDER D—What these men did.

(a) They passed by irreverently.

(b) They shaked their heads.

(c) By these very gestures, they did blaspheme; for they signified hereby, that He was worthy of all reproach possible, to be taken from amongst them; and that His Doctrine and Life were to be contemned and despised.

(d) Isaiah, according to the exposition of St. Jerome, foreshowed two other kinds of mockings: “*Against Whom do ye sport yourselves? against Whom make ye a wide mouth, and draw out the tongue?*” (Isa. lvii. 4). Therefore they upbraided Him with open mouth and stretched-out tongue. And even as stage-players, in the

theatres, are wont to make many sports before the princes who are placed in the boxes to behold them ; so these mocking actors used many kinds of scornful behaviour, before this King of the Jews.

CONSIDER E—What words they spake.

(a) They falsify His words ; scoff at His preaching and prophecies ; and wrest His holy words, to an evil sense.

(b) They jest at His miracles. “ If Thou hast wrought true miracles, show now Thy power, and save Thyself.”

(c) They offer wrong against His Person, Whom they deny to be the Son of God.

Do thou believe the words of GOD ; admire His miracles ; preserve thy mind free from all error in faith ; receive CHRIST, the Son of GOD ; and never forsake, or pass Him by. For they who in this life, passing by CHRIST, do blaspheme Him, shall, in the next world, pass by Heaven and fall into hell.

2.

“ And the people stood beholding. And the rulers also with them derided Him, saying, He saved others ; let Him save Himself, if He be CHRIST, the chosen of GOD.”—ST. LUKE xxiii. 35.

“ He saved others ; Himself He cannot save. Let CHRIST the King of Israel descend now from the Cross, that we may see and believe.”—ST. MARK xv. 31, 32.

“ He trusted in GOD ; let Him deliver Him now, if He will have Him : for He said, I am the Son of GOD.”—ST. MATT. xxvii. 43.

CONSIDER A—That the Priests, religious men, and magistrates did, contrary to the dignity of their order, insult over a crucified Man ; and that they were the

leaders or captains of the people, in these derisions. For St. Luke speaketh thus : “ *And the rulers also with them derided Him.* ” So great a desire had they to obscure the glory of our LORD, and that never after should there be any mention made of Him. That all sorts of people thought Him unworthy of commiseration, even in the midst of His torments, and ready to yield up the ghost ; and had contemptuously rejected Him as accursed, and as the shame and scorn of the people ; to be mocked, both by the noble and common people. But there is no counsel against GOD, Who changed this great ignominy of the people, into greater glory.

CONSIDER B—That CHRIST was blasphemed more grievously, by no kind of people, than by the Priests. For they provoked one another mutually, to scorn Him, and also abused the words of the Scripture, which were forespoken of these blasphemies, by the Prophet (Ps. xxii. 7, 8), which they recited by turns, like the verses of a Psalm.

Thou seest, therefore, that the faults of Superiors are grievous, who also shall suffer mighty torments, for their sins.

CONSIDER C—And mark their words.

(a) They upbraid Him with His good deeds done to the people ; and scoff at His miracles.

(b) They laugh at His royal dignity.

(c) They object against Him, His trust in GOD.

(d) They condemn the Majesty of the Son of GOD, and maliciously mock at the things, which should bring

honour unto CHRIST. The magi did adore Him in the stable with gifts, as GOD, King, and Man ; and these men, after so many miracles showed unto them, do mock and deride the Son of GOD, the King of Kings, and Man trusting in GOD.

CONSIDER D—Their evil collections.

(a) If He have saved others, He ought to save Himself.

(b) If He be the King of Israel, He ought to descend from the Cross.

(c) If He trust in GOD, as the Son of GOD, GOD will deliver Him. But—

(1) He did not therefore save Himself, because He would save others by His Death.

(2) He did not therefore descend from the Tree, because the King of Israel should reign from the Tree.

(3) GOD did not therefore deliver His Son, because He trusted not to be delivered by Him, from the Cross ; but by the Cross, to be exalted above all creatures, and to place thee in glory with Him.

CONSIDER E—That evil men give counsel to *descend*, the devil being the author, who said, "*If Thou be the Son of GOD, cast Thyself down.*" Whereby thou mayest learn, that all those descend from the height of perfection, who cast away the Cross from them. Do thou pray devoutly, unto CHRIST, to rule and guide thee from His Cross, that is, from His Throne of Mercy ; and also, to take thee up with Him upon the Cross.

## 3.

“And the soldiers also mocked Him, coming to Him, and offering Him vinegar, and saying, If Thou be the King of the Jews, save Thyself.”—ST. LUKE xxiii. 36, 37.

CONSIDER A—The great contempt, wherewith our LORD was mocked by these base tormentors, both in words and deeds.

(a) They “*mocked Him* ;” using wanton and scurrile gestures towards Him.

(b) They came nearer to Him being naked, and looked more curiously upon Him ; according to that saying of the Psalmist, “*They stand staring and looking upon Me*” (Ps. xxii. 17).

(c) They offered Him vinegar ; like cupbearers offering a cup, to their king.

(d) In their words, they allude to the Title of the Cross, “*King of the Jews.*” They say, He is a ridiculous King Who cannot save Himself, upon Whom dependeth all the safety of His subjects.

CONSIDER B—That wicked men do acknowledge no other commodity or safety, but only in this life ; good men desire and seek after the salvation of their souls, as a thing which is common to them and the Angels, respecting less the safety of their bodies, which the beasts do enjoy, as well as they.

CONSIDER C—The Infinite Love of CHRIST thy LORD and Spouse of thy soul towards thee, Who, having once ascended the Cross for thy sake, could never be moved

to come down from thence ; neither by torments nor by mockings ; nor by the sorrow of His mother standing by Him ; nor by the tears of John, His kinsman ; nor by the tears of Mary Magdalene ; nor by any sorrow of His friends ; although He knew, that, thereby, He might easily end all their troubles. Do not thou, therefore, when thou hast undertaken anything for the love of thy Spouse, and for His honour, leave it off for any cause ; although the world frown thereat ; although thy flesh be repugnant ; although thy mother show thee her breasts, wherewith she gave thee suck ; and although thy old father be in the gate,—pass thou on. For it is piety to be cruel in this cause.

Pray unto GOD, to give thee this constancy of mind ; and setting before thine eyes Him, Who was crucified, take courage before Him ; and in His presence, determine all thy business.





## XXXVIII. MEDITATION.

## THE SECOND WORD ON THE CROSS.

## I.

“The thieves also, which were crucified with Him, cast the same in His teeth.—ST. MATT. xxvii. 44.

“And one of the malefactors which were hanged railed on Him, saying, If Thou be CHRIST, save Thyself and us. But the other answering rebuked him, saying, Dost thou not fear GOD, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this Man hath done nothing amiss.”—ST. LUKE xxiii. 39–41.

CONSIDER A—The ignominy offered to our LORD in this place, either by one thief, according to St. Epiphanius, and St. Augustine; or else, in the beginning, by both, according to St. Chrysostom; but the one repenting, and the other persevering. For they were most wicked and infamous men, and did worthily suffer the accursed death of the Cross. But it did much more afflict our Saviour’s Heart, that he, for whom, and with whom, He did shed His blood, should presently be carried headlong into hell.

Learn, hereby, that commonly, he who liveth ill dieth ill, except he be changed by God’s special grace. For a sinner is stricken with this judgment; that dying, he forgetteth himself, who living was forgetful of God.



CONSIDER B—The words of the evil thief. "*If thou be CHRIST, save Thyself and us.*"

(a) He wanted Faith, who desired a miracle that he might believe.

(b) He desired temporal life and safety, after the manner of all sinners, who have no care for their everlasting Life to come.

(c) He spake this, perhaps, to please the Jews, who stood by; but it profited him nothing to gain their favour, because the world ever giveth a false reward to its followers.

(d) He uttered once this railing speech, but being rebuked, he held his peace; being better than thyself, who art neither amended by good admonition, nor well pleased with him, who adviseth thee.

CONSIDER C—The mercy of CHRIST in the good thief; whose heart He did not only instruct by outward signs, but also did mollify it by inward grace, so that he profited more in three hours, by hearing Him teach from the Chair of the Cross, than the Apostles did in three years, by following our LORD continually, and seeing His miracles. For so great is the force of the Cross of our LORD, that it doth not only move the sense, but also giveth understanding to the hearing; and addeth affection to the understanding. Therefore, this good thief being deprived of all outward things, and having his body stretched upon the Cross, gave openly all that was left unto him; to wit, He consecrated his heart and tongue unto CHRIST, "*for with the heart man believeth unto*

*righteousness ; and with the mouth confession is made unto salvation*" (Rom. x. 10) ; he was made a teacher from the chair of the Cross, openly confessing CHRIST, and freely reproving the vices of those standing by.

CONSIDER D—The words of the good thief.

(a) With great charity he rebuked his companion, when he sinned, before he craved anything for himself of our LORD ; and he putteth him in mind of his imminent death ; for sinners ought to be repressed with the fear of Hell, when they will not be moved with GOD's benefits. "*Dost not thou fear GOD?*" a bold word, but worthy of a martyr. "None of these," saith he, "fear GOD ; and darest thou imitate them, who art now presently to go before GOD, thy Judge?"

(b) He confesseth his sin, and receiveth the punishment of the Cross, in satisfaction. For it is the sign of a good man to confess his own faults, and to extenuate the sins of other men, if he can.

(c) He declareth the innocence of CHRIST. "*But this Man hath done nothing amiss ;*" which saying is true only of CHRIST ; for He did no sin, neither was guile found in His mouth. But because He did no sin, therefore He ought to bear the sins of all men, and suffer the punishment thereof in His Body. The good thief teacheth us here, that we should not complain in adversities ; but confess our sins and give glory to GOD openly and convert our souls earnestly unto GOD. Do thou imitate this thief, for death is at thy gates, or at least lieth in wait for thee. And pray our LORD, to strike His saving fear into thine heart.

## 2.

"And he said unto JESUS, LORD, remember me when Thou comest into Thy kingdom."—ST. LUKE xxiii. 42.

CONSIDER A—That this good thief fulfilled the parts of justice.

(a) He declined from the evil, which he reprehended in his companion; and then he did good, turning unto CHRIST.

(b) According to the doctrine of Micah (vi. 8), "he did justly," grievously accusing his sin; "he loved mercy," admonishing his companion to conversion; "and he walked humbly with his GOD," of Whom, devoutly and humbly, he craved pardon.

CONSIDER B—The several fruits of the Cross, and affliction, according to the several dispositions of men. The wicked are not amended, but rather blaspheme; the good confess their fault, and come nearer unto GOD. Do not marvel, then, if our LORD grant prosperity in this world to the wicked, and affliction to the good, which He doth mercifully for these causes, because the wicked should not offend more deeply by their impatience, and the good should be joined more firmly unto GOD; and that the wicked may have some reward in this life, seeing that they are to be deprived of everlasting life, and that eternal reward may be reserved for the good.

CONSIDER C—Every word of the thief.

"*LORD*," a word of reverence, fear and subjection; I submit and promise myself to be Thy servant and

bondslave. He doth not say, O my LORD; for he speaketh to the LORD, Creator, and Possessor, of all creatures.

“*Remember me.*” A modest and humble petition; I ask not a kingdom, nor any honour, but only that Thou wilt remember me, knowing that Thou canst not remember me, and not help me. I dare desire this remembrance, though I am a sinner.

(a) Because Thou hast admitted other sinners praying unto Thee.

(b) Because Thou hast done so many and so great things, in favour of sinners.

(c) Because I, a sinner, having given over my will of sinning, do now believe in Thee, with my whole heart; do entirely love Thee; and with my mouth, do openly confess Thee.

(d) Because I ask nothing, but remembrance, and pray for nothing, but mercy.

(e) Because it is reason, that he be partaker of Thy rest and glory, whom Thou hast vouchsafed to be a companion with Thee in Thy labours, torments, and death.

“*When Thou comest into Thy kingdom.*” I acknowledge Thee to be a King, but Thy Kingdom is not of this world; I know that the Angels expect Thee, at Thy death; and a whole Army of Servants, who shall not carry Thee, as they did Lazarus, but shall attend and follow the coming of Thy Own Will and Power.

Admire thou the faith of this thief, who alone when all

others blasphemed did believe ; and detest thine own infidelity, who, when the whole world believeth, dost scarcely believe ; and pray CHRIST, to increase thy faith, and bring thee into His Kingdom with this thief.

## 3.

“ And JESUS said unto him, Verily I say into thee, To-day shalt thou be with Me in Paradise.”—ST. LUKE xxiii. 43.

CONSIDER A—That CHRIST answered nothing to the thief blaspheming ; that thou mightest learn to pacify thine anger, with the virtue of mildness ; and that He approved the counsel of the other, who thought it requisite in necessity to have recourse unto CHRIST,—that thou mightest obtain the Gift of Counsel.

CONSIDER B—That CHRIST, as a Priest of the New Testament, did forgive sins ; and as a Judge doth assign merit and rewards. For to the just thief, He promiseth glory ; and to the unjust, to whom He appointeth no crown of righteousness, He declared by His silence, that the fire of Hell was prepared. For CHRIST giveth glory ; but the pains of Hell are not given by CHRIST, but rather proceed from our sins, according as the Apostle saith, “ *Who will render to every man according to his deeds : to them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life : but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath* (Rom. ii. 6–8) ; that is, shall be rendered, not so much by the will of CHRIST, as through the malice and merit of sin.

CONSIDER C—The Benignity of this King of the Jews.

(a) He doth not reject a man infamous for theft, Who beholdeth not the outward opinion of men, but the inward disposition of the heart.

(b) He presently heareth him confessing; and forgiveth his sins.

(c) He giveth more than was asked. Remembrance only was craved; glory is promised, and the same to be rendered soon, even the very same day.

CONSIDER D—The words of our LORD.

“*Verily.*” This is a word of confirmation; for, that thou mayest give credit to My words, I affirm it, by that word, which I never use, but in affirming great and serious things; and I promise it to thee openly, before all these witnesses.

“*I say.*” I, the Truth, Who cannot lie, Whose promise is effectual; I, the LORD of the Kingdom, dispose of Mine Own, and nobody’s else.

“*To thee.*” Not to all; lest they might take occasion to defer their penance to the end of their life; but to thee alone, lamenting earnestly, confessing thy sins, and making satisfaction for them, by this thy punishment; that, if perchance, any sinner, at the last instant of his death, will convert himself, he may, by thy example, conceive hope of pardon. For because we sin, we ought to set before our eyes the innumerable sinners standing before the Cross of our LORD, and yet obtaining no pardon, lest our LORD, perhaps, leave us, and we perish amongst them; for He, Who hath

promised pardon to the penitent, hath not promised repentance to the sinner. But after our sins, we must remember the thief, lest we despair.

“*To-day*,” presently, after thy death ; that thou mayest acknowledge the virtue of the Cross. For, even as a conqueror carrieth his noble spoils in triumph, to show the greatness of his victory ; so CHRIST, having got the victory over the devil, took this notable prey from him, and carried away the spoil, and led this thief with Him into triumph, who had been before a most faithful slave of the devil.

“*Shalt thou be*,” to remain for ever.

“*In*.” The joys shall be so great, that thou shalt not comprehend them ; but they shall receive thee entering into them ; they shall fill thee within, and compass thee without ; according to that saying, “*Enter thou into the joy of thy LORD*.”

“*Paradise*.” He saith not an earthly Paradise, where-with the souls and spirits of the blessed are not delighted ; but the contemplation of the Divine Nature, in which is a full satiety, and delight of the mind. He calleth it, not a kingdom as the thief had requested, but Paradise, which name He had never used before.

(a) Because by this Key of David, to wit, the Cross of our LORD, the gate of Paradise is opened unto us, which the tree of knowledge of good and evil violated by sin, had locked.

(b) Because after forty days, He was to ascend into His heavenly mansions, and the place of the blessed.

“*With Me.*” That thou, who hast been partner with Me in My pains, mayest not be deprived of thy crown ; and, that thou mayest not seem to have suffered as a thief, but to have triumphed as a Martyr with Me. Thus CHRIST converted the punishment of the thief into Martyrdom ; so that he, who was brought as a thief unto the Cross, did, by this his notable and public confession, receive the crown of his testimony as a Martyr, with CHRIST the Prince of Martyrs.

Behold here, the liberal gift of CHRIST thy LORD, and be of good courage ; for He, Who promised a kingdom to the penitent thief on the Cross, will render no less reward to thee, for thy labours spent all thy lifetime in His service. But because Paradise is not promised by the Crucified, except only to him who was crucified, do thou, if thou wilt be a partner in this Paradise, crucify thy flesh, with the vices and concupiscences thereof ; and pray the Spouse of thy soul, to call thee to Heaven with these words, at the hour of thy death.







## XXXIX. MEDITATION.

## THE THIRD WORD ON THE CROSS.

## I.

“Now there stood by the Cross of JESUS His Mother, and His Mother’s sister, Mary the wife of Cleophas, and Mary Magdalene.”  
—ST. JOHN xix. 25.

CONSIDER A—That when the Apostles fled, the women followed our LORD, even unto the Cross. And His Mother is first named, both because she was more fervent than the others, and remained more constant, and also, because it was strange, that a mother could endure so great torments, especially of such a Son ; and lastly, that thou mayest learn thereby, that it is not comely for women’s modesty to be present at the death of guilty persons ; and yet, that it is very glorious for them to stay, with the Mother of our LORD, before the Cross of CHRIST ; and to see That always, before the eyes of their soul.

CONSIDER B—Why the Mother of our LORD should be present at His execution. Surely not of curiosity or lightness, but—

(a) That she who loved such a Son so dearly, and had followed Him in all places, might not forsake Him, at His Death.

(b) To be ready to do Him any service, or to give Him any comfort, which lay in her power.

(c) That she might behold not only the Death of her Son, but also the manner of the Redemption of man : by the contemplation whereof, she might inflame her zeal of the love of GOD.

CONSIDER C—Why CHRIST would have His Mother present at this Spectacle.

(a) That she should be a witness, that He had paid the price for the sins of all mankind.

(b) That she might see the fervour of His Love towards us, and thereupon undertake to be our Patron.

(c) That the Queen of all Saints should not be deprived of the Crown due unto Martyrs ; but that she should suffer the most noble martyrdom of all others. For other martyrs suffered their own torments, inflicted upon them by the hands of the executioners ; but the Mother of our LORD suffered the torments of her Son, derived unto her from the Body of her Son, as Simeon prophesied of her : “ *Yea, a sword shall pierce through thine own soul also* ” (St. Luke ii. 35).

(d) That the presence of His Mother might increase the matter of His pain. For the Evangelist did not without cause, say, “ *His Mother ;* ” signifying thereby, the mutual affections of them both. Admire thou here, two great Lights obscured : CHRIST the greater Light, the Sun of Justice “ *which lighteneth every man that cometh into the world* ” (St. John i. 9) ; and the lesser Light, Mary fair as the Moon, “ *the Sun became black* ”

*as sackcloth of hair, and the Moon became as blood"* (Rev. vi. 12); the Mother bleeding with the Blood of her Son.

CONSIDER D—That she sat not idly; nor lay down as half dead; nor ran up and down amazedly; but she "*stood*"—

(a) For reverence unto her Son, Whom she saw hanging straight upon the Cross, for thy sake.

(b) As one ready to obey, and do any service.

(c) Constant and of a good courage; with an assured faith of the Redemption of man, and of the Resurrection of her Son.

(d) As prepared herself to go up to the Cross; and if need were, to suffer death for sinners.

CONSIDER E—That a few others stood by the Cross, with the Mother of our LORD; a Virgin, a Widow, and a Sinner, sorrowful and destitute of all comfort; that thou mayest learn—

(a) That our LORD, crucified for us on the Cross, was given us by GOD the Father, to be a Comfort to the afflicted; a Patron to widows and orphans; and a Preserver and Protector of Virgins.

(b) That CHRIST did communicate the feeling of the grief of His Passion, especially to those whom He loved most dearly. Mark, therefore, whether thou art moved with this Passion or not; for thereby thou mayest understand how much He loved thee.

CONSIDER F—" *There stood by the Cross of JESUS.*" Few do stand by the Cross of CHRIST. Some only walk

by it, and lightly pass over the Mysteries of CHRIST ; others stand afar off, looking so upon it, as if the Mysteries of the Cross did not appertain unto them ; others stand by the Cross of the thieves, who suffer the troubles of their pride, their riot, their covetousness, and of their other vices. Near the Cross of CHRIST, no sinners are tolerated ; no light behaviour is committed ; no pleasures are sought after. Here is whatsoever the world abhorreth : poverty, subduing of the flesh, contempt, and reproach ; and all things are wanting which the world esteemeth. Come thou to the Mother of CHRIST, as near the Cross as thou canst ; because this way leadeth only those, who weep and mourn, unto Heaven ; whilst others, laughing, jesting, and blaspheming, fall into Hell. And pray the Virgin Mother to assist thee at the hour of thy death ; and to comfort thee in thy troubles ; who, with such constancy, did suffer the sorrows of her Son.

2.

“ When JESUS therefore saw His Mother, and the disciple standing by, whom He loved, He saith unto His Mother, Woman, behold thy son ! ”—ST. JOHN xix. 26.

CONSIDER A—The good order in our LORD’S words. First, He prayed His Father for the salvation of sinners ; next, He gave spiritual goods to the thief, and assigned him Paradise ; and lastly, He giveth temporal comfort to His Beloved Mother. That thou shouldest learn—

(a) Why CHRIST came into the world, and died upon

the Cross; to wit, to save sinners, of which number thou art one.

(b) That thou shouldest be careful of the salvation, and perfection of thy neighbours, before thou appliest thy mind to worldly things.

CONSIDER B—That he, who from his childhood had followed CHRIST, and had dedicated his youthful years unto our LORD, stood by His Cross, when all the rest hid themselves; and did receive, for his reward, the commendation of constancy, and the keeping of the Virgin Mother; that thou, from thy infancy, shouldest honour CHRIST, and His Mother; and shouldest suffer the yoke of our LORD, even from thy youth.

CONSIDER C—With what Eyes, the most loving Son beheld His most dear Mother; and with what countenance, she beheld Him again. Love and pity lifted up the Mother's eyes to her Son; and forthwith grief and plenty of tears cast them down again. Think thou with thyself, what the Heart of the Son spake to the heart of the Mother; and what the heart of the Mother answered to the Son. Have compassion on them both; and to their speeches join thy petitions.

CONSIDER D—That John called not himself by his own name, but "*the disciple whom JESUS loved;*" that thou shouldest set before thine eyes the benefits, where-with our LORD hath prevented thee, and declared His singular love towards thee.

CONSIDER E—That our LORD, both by His countenance and words, made His last Will and Testament, for His

Mother and His friends. For, beholding His Mother and His Disciples, He gave unto them Himself, and all that belonged unto Him; His crown of thorns; His nails; His spittings; His Blood; His contempt of the world; His mockings and shame: that we should not abhor these ensigns of CHRIST, but think there are great treasures hid in them, and seek them, by all diligence and labour; and that His Mother might be moved by them to take compassion upon us; and that we, being signified in John, should use them in our prayers to God; and should beseech Him by these spittings, by these nails, and by His Blood. Also, by His words He bequeathed His Disciple to His Mother, and His Mother to His Disciple.

CONSIDER F — Every word of this Testament. “*Woman.*” He saith not Mother, but Woman—

(a) Because He would not give occasion to His enemies to mock her.

(b) Because He would not afflict His Mother’s heart, with a name of love.

(c) That He might show, that this was she of whom GOD spake long before, “*I will put enmity between thee and the woman*” (Gen. iii. 15); for now the Body of CHRIST taken of the Virgin, and given by the Virgin, to subdue the power of the Devil, did bruise the head of the Serpent.

(d) That we might know the constancy of His Mother, to whom the prophecy of Solomon agreed: “*Who can find a virtuous (Vulg. fortem) woman?*” (Prov. xxxi. 10).

“*Behold.*” It is not, saith He, an equal change to take the son of man for the Son of GOD; or the son of a fisherman for the Son of so great a King; but the gift ought to be free, both because it was a necessity, and because it came from the Son; and also because in him all mankind was commended.

“*Thy.*” So love them, as if thou hadst borne them in thy womb. This recommendation of the Son was of great force with the Mother.

“*Son.*” I have hitherto loved this John, and in him all Christians; I have counted them My children; I have provided for them as for children; and I have fed them with My Flesh and Blood. Therefore, O My Mother, do thou account them as thy children for My sake.

Be thou, therefore, confident in the benignity of this Virgin, and fly unto her as unto thy mother in all thy necessities.

## 3.

“Then saith He to the disciple, Behold thy Mother. And from that hour that disciple took her unto his own home” (Vulg. *in sua*). —ST. JOHN xix. 27.

CONSIDER A—That John, who, for the love of CHRIST, had forsaken both father and mother, had here a far more worthy Mother given unto him; for so our LORD had said, “*He shall receive an hundredfold*” (St. Matt. xix. 29).

CONSIDER B—That virginity, and all chastity, is commanded by our LORD; and that the wantonness of the

flesh is repressed through the Passion of CHRIST, and the help of the Mother of God.

CONSIDER C—The piety of CHRIST towards His Mother ; that, through the grace of CHRIST, thou mayest obtain the gift of Piety towards GOD, and towards thy Parents.

CONSIDER D—The words of our LORD.

“ *Behold.*” A great benefit, that GOD and man should both have one parent.

“ *Thy.*” She is not only Patron of all mankind, but of thee also.

“ *Mother.*” Whom thou mayest reverence, love, and defend ; to whom thou mayest fly, in whom thou mayest have hope.

CONSIDER E—That John being poor, who had forsaken all, and vowed poverty with the rest of His Apostles, and had left himself nothing, received this new Mother, not into his houses, lands, or possessions, but into his dutiful care, service, and protection. Therefore, he took care for her that she should want nothing, providing sufficiently for her out of the alms of Christians.

Pray thou our LORD, to command His Mother to be also thy Mother ; that thou mayest defend her honour, increase her glory, and, standing with her by the Cross, mayest receive the gifts and benefits of the Cross.







## XL. MEDITATION.

## THE FOURTH WORD ON THE CROSS.

## I.

"Now from the sixth hour there was darkness over all the land unto the ninth hour."—ST. MATT. xxvii. 45 ; ST. MARK xv. 33.

"And the sun was darkened."—ST. LUKE xxiii. 45.

CONSIDER A—That in the Passion of thy LORD, the sun was darkened, and the universal world was compassed with darkness ; whereof, as St. Cyprian witnesseth, Amos had prophesied : "*I will cause the sun to go down at noon, and I will darken the earth in the clear day*" (Amos viii. 9) ; and Jeremiah (xv. 9), "*Her sun is gone down, while it is yet day.*"

(a) That, even as when the master of a family dieth, all the house is hung with black to move sorrow and lamentation ; so thou, when the Lights of Heaven mourn, and darkness overwhelmeth the earth, shouldest also mourn and lament for the Passion of our LORD.

(b) To declare that CHRIST the True Sun dieth, on Whose brightness the light of this our sun no less dependeth, than the light of the other stars depends upon the brightness of the sun.

(c) That thou shouldest know the greatness of this sin, from which the Sun abhorring, did, as it were, turn

away his face, and withdrew his light, and showed himself ready to revenge, and offered to his LORD and Creator, to perish for His Death. Thou learnest, hereby, that every mortal sin is so grievous, that it were better the sun and stars should perish, than that the Majesty of God should be offended by one sin. For by every mortal sin, GOD is put to death, Whose Death cannot be recompensed, with the perishing of all creatures.

(d) That thou mayest know, that CHRIST suffered this death, for the great and thick darkness of sinners, and of the Jews; that, this darkness being driven away through the Death of our LORD, there might be restored a new light of faith, and Divine wisdom unto the world; as at the ninth hour, the light appeared again.

(e) That thou mayest understand, that the fruit of our LORD's Death consisteth in the contempt of the splendour, and favour of the world; for they who are crucified with CHRIST, rejoice not in honours and nobility, but in obscurity, neglect, and contempt.

CONSIDER B—The manner of this eclipse, which St. Dionysius the Areopagite, an eye-witness, hath described.

(a) The moon being at the full, and opposite to the sun, returned from midnight to noon.

(b) It returned, not by its ordinary motion from the west, but by a contrary motion, from the east.

(c) The sun itself lost its light in itself.

(d) Not in one part only of the earth, as in other eclipses, but over the whole world, this darkness of the sun was seen; in like manner, as of the moon eclipsed

and deprived of its light, by the shadow of the earth falling upon her.

(e) This eclipse continued three whole hours, which usually lasteth but a small time. All these things are not void of their reasons, and considerations. CHRIST is the Sun of Righteousness ; the Moon is the world, and foolish sinners ; "*a fool changeth as the Moon*" (Ecclus. xxvii. 11). Therefore our LORD died, when the world, being opposite to GOD, did shine in glory, riches, and wisdom. The world also came to this eclipse, that is, to the Death of our LORD ; to which, not only by other sins, but also by this seeking of the Death of CHRIST, it had given cause. But because the Majesty of CHRIST is not subject to human power, He could never have been obscured and put to Death, by the power of man, except He had been delivered to Death, by the Divine Will of GOD. Therefore the Sun is truly obscured, and CHRIST is truly slain, both by the malice of the world and by His Father's wrath. For our LORD is like unto him, who standeth between two men fighting, and receiveth both their swords into his own body. The world fighteth with GOD, and our LORD receiveth in His Body both the wrath of GOD, and the fury of men. "*Thy wrathful displeasure,*" saith He, "*goeth over Me, and the fear of Thee hath undone Me*" (Ps. lxxxviii. 16). Therefore, when the Sun of Righteousness was eclipsed, the earth was covered with darkness ; both because, by this grievous sin there was new matter given of lamentation and revenge, and also, because by the Death of

our LORD, all power over men was taken away from the prince of the world, and instead thereof, he was bound in chains of fire and condemned to the dark prison of Hell. But whereas the moon, by a contrary motion, came from the east to the sun in the south ; thereby is signified, that the Jews, without all consideration of equity and justice, hastened the Death of CHRIST, contrary to law ; contrary to the right of nature, and contrary to their own conscience ; and did violently suppress all good motions in themselves. To be brief, the sun was eclipsed three hours, because our LORD lay hid three whole days ; partly in torments, and in the hands of the Jews, and partly in the sepulchre.

Pray thou unto CHRIST, to preserve the true light of faith and grace in thy soul.

2.

“ And about the ninth hour, JESUS cried with a loud voice, saying, Eli, Eli, lama sabachthani ? that is to say, My GOD, My GOD, why hast Thou forsaken Me ? ”—ST. MATT. xxvii. 46 ; ST. MARK xv. 34.

CONSIDER A—Why thy LORD, at the end of His Life, made this cry. Certainly not to escape the pains, like unto us, who cry out, as soon as we feel any pain, for now the end of His pain approached ; nor to be revenged on the Jews, for this His Death, for the Blood of CHRIST speaketh better things than the blood of Abel. But—

(a) That He, Who by the space of Three Hours, being covered with darkness, had given no sign of life,

neither by word nor groan, might be known to be still alive. Do thou consider with thyself, what He did all the time of His Silence, in the midst of His torments ; surely He prayed without ceasing unto GOD for thee, in that admirable Liturgy and Sacrifice ; and He rehearsed the holy words of the Psalms, for thy salvation, speaking some with a loud voice, that He might be heard of the standers-by.

(*b*) Lest, by the continual silence of CHRIST, and His admirable patience, and constancy of mind, He might, erroneously, be thought to be, but a vision, and no man, and not to have felt any pain at all. For He did truly suffer, and feel pain ; but the Love of thee, restrained Him from complaining.

(*c*) To teach thee in all thy miseries to cry only, and with all affection, to Almighty GOD.

(*d*) That thou shouldest learn, by this loud voice, to obtain of GOD the Father, through CHRIST, the Fruit of His Passion.

(*e*) That thou shouldest earnestly ponder with thyself, what things, and how great, for whom, and by whom, our LORD suffered. For our LORD, saith Epiphanius, spake these things in the Syriac tongue, that all the standers-by might understand Him.

CONSIDER B—And mark the words.

“*My GOD.*” He saith not, Father—

(*a*) Because He was ashamed, representing the person of all sinners, to call Him Father, that thou, setting aside all pride, shouldest learn humility.

(b) Lest He should seem, as a Son to complain of His Father, but rather as a natural Man of His affliction.

“*My.*” That is, though Thou art the GOD of all creatures, yet Thou art peculiarly My GOD, for many respects; both because, Thou wouldest have human nature assumed into the Person of the Son, and Me to be exalted above all creatures, and because Thou, with Thine Own Hands, didst frame this Body in the Virgin’s Womb; and also, because I have ever loved, and observed Thee sincerely, without any vice. The repetition—

“*My GOD, My GOD,*” sheweth the great affection of this speech.

“*Why;*” He asked not the cause, lest the perfection of His Obedience should be diminished; but He complaineth out of natural affection—

(a) That He is forsaken through no demerit of His Own; “*Why art Thou so far from My health and the words of My complaint?*” (Ps. xxii. 1); that is, do My sins hinder My salvation and Thy Help? but I have committed no sin.

(b) Of the unworthiness of the cause. That Thou mightest, saith He, redeem a poor servant, Thou hast delivered Thy Son to His enemies.

“*Hast Thou forsaken;*” He sheweth, that He received no help nor comfort from His Divinity; and that, all the time of His Passion, He was left, as Man, to His own power. He saith not, dost Thou forsake; but, *hast Thou forsaken*, not only in this Passion, but in all My Life,

Thou hast not assisted Me in My labours. Amongst the Prophets, many things were spoken hereof. "*I am in misery, and like unto him that is at the point to die; even from My youth up Thy terrors have I suffered with a troubled mind*" (Ps. lxxxviii. 15). An unworthy thing; I have a rich Father, and He giveth His riches plenteously amongst wicked men; "*whose bellies Thou fillest with Thy hid treasures*" (Ps. xvii. 14); that is, of riches which used to be hidden; but I, Thy Son, am left in the meantime poor and beggarly, and from My Childhood, am forced to great labours; "*Thou hast put away Mine acquaintance far from Me,*" who might comfort Me in My troubles; "*Thine indignation lieth hard upon Me, and Thou hast vexed Me with all Thy storms*" (Ps. lxxxviii. 6). Thou hast oppressed and drowned Me in calamities.

"*Me,*" Thy Son, Whom Thou hast begotten from all eternity, Whom, above all creatures, Thou oughtest to hold most dear.

In these things, behold the just cause of complaint in CHRIST, together with the most ardent Love of His Father towards thee, Who, because He would hear thy complaint, refuseth to hear the complaints of His Son, Whom He would have, not only to know, but to feel affliction and misery, both that He might take compassion upon thy infirmities, and also bestow upon thee the gift of Knowledge, how to use all things to thine own salvation.

3.

“Some of them that stood there, when they heard that, said, This Man calleth for Elias.”—ST. MATT. xxvii. 47; ST. MARK xv. 35.

CONSIDER A—That the Roman soldiers, according to St. Jerome, being ignorant of the Hebrew tongue (for *Eli* is Hebrew, and *lama sabachthani* Syriac), and having heard many times among the Jews with whom they conversed, mention made of Elias, were deceived by the mere sound of the words, and thought that our LORD had called on Elias. Learn thou, not to use nor interpret rashly the words of GOD, which thou understandest not.

CONSIDER B—That all those Three Hours of the Eclipse, every man stood amazed, without motion and without speech, but as soon as the Light returned, the wicked also returned to their derision; that thou mayest learn—

(a) That the impiety of wicked men may be restrained for a time; but cannot quite be taken away, without the special favour of GOD.

(b) To observe diligently, and fear, the miracles, and threatenings of GOD. For even as GOD by this darkness did foreshow unto the Jews the imminent darkness, wherein for ever they shall remain, except they repent; so by His threatening signs, by comets, thunder, earthquakes, pestilence, famine and other strange things, and



events, He foreshoweth the calamity, and mischief to come.

CONSIDER C—Whereas, hitherto the Jews required a sign to be given them from Heaven, here, having a sign, they are made never the better ; that thou mayest know, that they would not have believed as they promised, if He should descend from the Cross ; because the desires of the wicked are not directed to their salvation, but to vanity and mocking.

CONSIDER D—What comfort is brought from the world, to wit, mocking and contempt ; for how can they comfort others, who want true comfort of mind themselves ?

CONSIDER E—That these words were spoken by them which stood by and heard ; that thou mayest learn—

(a) That idle men, who are not occupied in their own affairs, do nothing, but carp and scoff at the words and deeds of others.

(b) That such wrest GOD's words to an evil sense, who only hear them, and do not employ their time to the study of virtues.

CONSIDER F—That the wicked know no difference between Elias and Eli ; between the honour which is due unto GOD, and which is due unto creatures. Therefore, some leaving GOD, seek help of His creatures, to which they are wont to fly in all their necessities ; others give more honour to men, than to GOD Himself ; others think those things to be done to creatures, which by them are referred to GOD ; as the reverence and

worship done to Images and Saints ; obedience to their Pastors, etc.

But do thou better interpret the words of CHRIST ; and pray Him, to inform thy soul with His Divine gift of Knowledge.





## XLI. MEDITATION.

## THE FIFTH WORD ON THE CROSS.

## I.

“After this, JESUS knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.”—ST. JOHN xix. 28.

CONSIDER A—That our LORD, in all these Torments of the Cross, did, nevertheless, in His mind revolve the Scriptures, and diligently view them all, lest perhaps there might be something in them unfulfilled for thy salvation ; that thou likewise, being always attentive to the Will of GOD, and to the commandments of thy Superior, mayest never overslip anything, belonging to thy office and duty.

CONSIDER B—That CHRIST never spake nor did anything rashly, but referred all things to this end, “*that the scripture might be fulfilled.*” Blessed art thou, if thou doest nothing but of obedience, which giveth a great ornament to the doer, and deserveth an admirable recompense for the work.

CONSIDER C—That this Thirst was most grievous, which the Kingly Prophet David foresaw, so many ages before ; which grew both from the labours and torments of the Cross, and from the continual streams of Blood,

and from His fasting, all the day and night before. Mark the words of the Psalmist—“ *My strength is dried up like a potsherd, and my tongue cleaveth to my gums, and thou shalt bring me into the dust of death*” (Ps. xxii. 15); that is, Thou hast made Me like to dry ashes.

CONSIDER D—Why the Scriptures, that spake of this Thirst, were fulfilled last after all the rest; to wit—

(a) That the first sin committed in the world by intemperance, which infested all mankind, might, as the great provoker of all the rest, be last of all washed away, and abolished upon the wood of the Cross.

(b) Because this Thirst proceeded from the decaying of His strength, and from the loss of all natural moisture; that our LORD might declare unto us, that He had, with a liberal hand, bestowed all His benefits upon us.

CONSIDER E—Why, being enwrapped and compassed with so many torments and pains on every side, He complained only of thirst.

(a) To show that He did truly and sharply feel the Torments of the Cross; for CHRIST useth not to complain lightly, but only in matter of great moment.

(b) To commend temperance, by His example, above all other virtues, which doth both lift up the mind unto God, and bringeth a most certain remedy for sin.

(c) That He, Who had shed all His blood for us, and had given us all His goods, and had prayed for the sins of all men to His Father, might understand, what sign of a thankful mind men would show unto Him, when He was ready to depart out of the world. I desire ye

not, saith He, to take Me from the Cross, nor to give Me my clothes to cover My nakedness, nor to heal My Wounds ; but only to give Me one drop of water to quench My Thirst, which is denied only to the damned in Hell. I desire ye, only to refresh My dryness, I require this favour only of you, for My labours.

(d) That He might be understood to speak, not of His bodily only, but specially of His spiritual thirst. He thirsted, indeed, for our amendment ; our perfection ; and our salvation ; which thirst He had ever, from the beginning of His Life, most burning, and to quench the same, He left nothing unattempted ; but did all things most liberally, and suffered all things most constantly ; and both showed it always by His deeds, and declared it often by His words. Therefore He said to the Samaritan woman, "*Give Me to drink*" (St. John iv. 7). And He said to His Apostles, "*I have a baptism to be baptized with, and how am I straitened till it be accomplished*" (St. Luke xii. 50). Also, He admonished Judas, "*What thou doest, do quickly.*" And here also, at the hour of His Death, He showed His Thirst more clearly, both because His Love did then shine more bright upon us ; like unto a candle, which oftentimes giveth more light immediately before it goeth out ; and to a swan, which before its death singeth more sweetly ; and also, to show that He was ready to suffer more for our salvation if need were. "*I Thirst,*" saith He ; that is, resteth there anything for Me to do to My Vineyard, which I have not done ? Behold, whilst I have time, I offer Myself to

suffer more and greater things ; neither can My Thirst be satisfied by reason of the heat of My Love ; except I drink abundantly of the Cup of My Passion ; and transfer the fruit hereof to My members, that is, to My Disciples. And He speaketh to His Father, Who knew the inward desires of His Son. Admire here, the Love of CHRIST, which in this His Passion sent forth a sweet savour unto us, like unto precious spices, which do then yield forth the sweetest scent, when they are most bruised and broken into powder.

(e) To leave this Thirst unto us, by His last Will and Testament. The world thirsteth after riches, honours, pleasures, and other vain delights, which put them to a great deal of travail, and yet never satisfy their thirst, and desire, but like strong poison kills them presently, as soon as they have drunk thereof, as it happened to the captain Sisera (Judges iv. 19), killed by a woman after he had drunk milk. CHRIST would have thee to thirst after God the fountain of the water of Life ; and not to dig broken cisterns, which cannot hold water. I would, that thou didst thirst after thine own salvation, as CHRIST thirsted after thy perdition. Be thou the heir of the Thirst of CHRIST ; and pray Him, to satisfy thee with the breasts of His grace.

## 2.

“And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink.”  
—ST. MATT. xxvii. 48; ST. MARK xv. 36.

“Now there was set a vessel full of vinegar; and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth.”—ST. JOHN xix. 29.

CONSIDER A—The proneness of men to mischief, who, upon the least occasion, make haste to sin; and also, the help of the devil, who presently affordeth them means to sin. Here were all things prepared; a vessel, vinegar, a sponge, and a reed. Mark what sinners brought unto Mount Calvary, and into the Church; to wit, instruments for the Death of our LORD. Contrariwise, holy men, with Nicodemus and Joseph of Arimathæa, bring thither instruments to take down the Body of our LORD from the Cross. Think thou with thyself, what instruments thou dost use in Holy Church; whether to kill or to save souls.

CONSIDER B—That CHRIST, at the hour of His Death, had no comfort, neither in word nor deed, but was denied even a drop of water. Perhaps, according to the custom, there wanted not wine, which the executioners themselves had spent, through their cruelty and wantonness; according to the prophecy of Amos (ii. 8), “*They lay themselves upon clothes laid to pledge by every altar, and they drink the wine of the condemned, in the house of their God;*” which was the Mount Calvary.

CONSIDER C—The sponge was filled with vinegar, and

fastened to a branch of hyssop, according to the custom of their ancient sacrifices (Lev. xiv. 6), and set upon a reed, and so put to the Mouth of our Saviour to suck thereof ; which being done with a soldierlike rudeness, many drops fell into the Wounds of Him, Who was crucified, and with the sharpness thereof afflicted His Flesh. Was this the reward of that Mouth, which opened so often for our salvation ; and of that Tongue, which gave us so many good lessons, cured so many diseases, and wrought so many miracles ? But CHRIST, Who had already satisfied GOD the Father for thy other sins, with His other pains ; curing thy pride with His great shame ; thy covetousness with His extreme poverty ; thy lust with His most bitter torments ; thy wrath with His incredible patience ; thy sloth with His diligent alacrity ; would now also apply a medicine for thy gluttony and intemperance ; and by this bitterness, as by a contrary medicine, purge and wash thy mouth, which was infected by eating the apple in paradise. Behold what drink thou usest to give drink unto thy LORD ; to wit, vinegar, and the bottom and dregs of wine. To the world, thou givest sweet wine ; for its sake thou labourest earnestly ; thou seekest to win its favour by all diligence ; and sparest neither industry, strength, wealth, nor anything which thou hast : but to CHRIST thy GOD, thou minglest all thy worst things ; thy sloth, thy theft, thy hatred, and thy other sins ; for which our LORD complaineth, "*I looked that it should bring forth grapes, and it brought forth wild grapes*" (Isaiah v. 4). And the world, again, for thy sweet wine reacheth unto



thee vinegar upon a reed ; that is, cold and bitter delight, broken and vain souls, for the world hath not, nor cannot give, any true comfort, or sweetness. Therefore, do thou rather drink sweet wine unto CHRIST ; and earnestly, from thy heart, consecrate thyself, and all that thou hast unto Him ; and even, as thou wilt not offer to thy loving Father a withered, but a fresh and sweet smelling flower ; so do thou offer unto CHRIST, the flower of thy age, and thy sweetest labours ; and He will exhibit Himself again to thee, as a Sponge fastened to the Reed of the Cross, full of grace and truth, out of which thou mayest suck sweet water ; and He will communicate unto thee, the gift of Understanding, whereby thou mayest understand, and be partaker of the delight of thy Spouse.

## 3.

“The rest said, Let be, let us see whether Elias will come to save Him.”—ST. MATT. xxvii. 49 ; ST. MARK xv. 36.

CONSIDER A—The words of the executioners. One of them, reaching Him vinegar, which, being drunk by the crucified person, hasteneth his death, said, “*Let be, let us see whether Elias will come ;*” that is, Elias shall not come ; for I will prevent him, by this deadly cup, and rid this Man out of the way. Others, by the same words, persuaded him to stay the cup, that they might see by experience, whether Elias would come ; and so reprove Him as a false prophet of vanity, in calling upon shadows, and those who were dead. Learn thou here—

(a) What those executioners thought of our LORD,

even then ready to die ; that thou mayest esteem better of Him in thy soul.

(b) That He departed out of this world, with great thirst ; and carried that thirst of thy salvation into Heaven with Him ; where, with an ardent though not troublesome desire, He worketh the means of thy salvation.

(c) That this cold and piercing cup of vinegar brought Death unto our LORD ; for through sin, death entering into the world, killed all, and spared not the very Son of GOD ; for Whom it was necessary to taste of Death that He might overthrow Death. Resolve thou, therefore, to fly sin ; lest having gotten power to kill thy body, it creep further, and kill thy soul also.

CONSIDER B—Two kinds of men. Some without faith do by their sins deride the power of GOD ; “ *Where is the promise of His coming ?* ” (2 Peter iii. 4). Others have faith, but prevent the sting of conscience with haste of sinning, “ *their feet are swift to shed blood* ” (Ps. xiv. 6).

Take thou heed of both, and pray unto GOD, not to forsake thee in the hour of death, to be mocked by the devil.





## XLII. MEDITATION.

## THE SIXTH WORD ON THE CROSS.

## I.

“When JESUS therefore had received the vinegar, He said, It is finished.”—ST. JOHN xix. 30.

CONSIDER A—That this Word, above all the rest, brought admirable comfort to all sinners. For hitherto, all that He said, pertained for the most part to the executioners, to the thief, to His Mother, etc. ; but this, He speaketh to us all ; declaring that now our debts are paid ; and all things perfected, which seem necessary to our salvation.

CONSIDER B—Who He is, Who said “ *It is finished ;* ” to wit, CHRIST, GOD and Man ; for as Man, He offereth this payment ; and as GOD, He received it. For even as he who draweth wine, and he for whom it is drawn, saith, There is good measure, we ought to credit them, so we ought to believe CHRIST our LORD, saying, “ *It is finished.* ”

CONSIDER C—Where He spake it.

(a) Upon the altar of the Cross, at which the price was paid unto GOD.

(b) In a high and eminent place ; that, like unto a crier, He might publish these new tidings unto the world.

Listen thou unto it, and be assured, that the price is paid.

CONSIDER D—When He spake it. It was when He had drunk the vinegar, and was now ready to die ; that thou shouldest know, that He being nothing moved with our ingratitude, did confirm His last Will and Testament unto us ; which shall never be infringed by any wickedness of man, but whosoever will be partakers of this Blood, it shall remain whole and holy unto Him.

CONSIDER E—Why He spake it ; namely, for our comfort, Who knew the offence of sin to be so great, that no creature was able to redeem the same. Our LORD, therefore, affirmeth, that the enormity of our offences is not so great, nor the number of our sins so many, nor our debts so infinite, but that He hath fully satisfied for all.

Pray thou unto Him, to comfort thee at thy death with this Word ; lest thou become afraid to appear before GOD thy Creditor, through the greatness of thy debts.

2.

“ It is finished.”—ST. JOHN xix. 30.

CONSIDER A—He said not, this or that is finished, but absolutely, “ *It is finished* ; ” that thou mayest know, that by this Passion of CHRIST all things are consummated, and made perfect in Heaven, and in earth ; as well those things which pertain to GOD, as those which belong to man. For even as sin violated all things, so the

Blood of CHRIST restoreth all things again ; that thou mayest learn, to seek all things in the Passion of CHRIST ; and with the Apostle, to glory in nothing, "*Save in the Cross of our LORD JESUS CHRIST*" (Gal. vi. 14).

CONSIDER B—How those things, which belong to GOD, are finished by CHRIST.

(a) He perfectly observed all the commandments of GOD the Father, and never transgressed any of them ; no, not in thought.

(b) He carefully fulfilled all things committed to Him in charge, by the Holy Scriptures, neither did one jot or tittle pass, which was not fulfilled. For He had received from His Father a double charge ; one delivered in Heaven to Himself ; another committed to writing and communicated to us.

(c) He ended all figures, ceremonies, and shadows of the Old Testament ; and commanded all things to cease which signified the Death of the Messiah, and the future Mysteries of the Church.

(d) Whatsoever was imperfect in the old Sacrifice, He perfected and fulfilled, in One Sacrifice of the Cross.

(e) By this His Death, He repaired the ruins of Heaven, which were opened by the sins of Lucifer ; and gave power to men, "*to become the sons of GOD, even to them that believe on His Name*" (St. John i. 12) ; and, after this life spent in the service of GOD, to replenish again the seats of those Angels, whom their wickedness and sin had thrown down into Hell. Behold, how thy LORD, ready to go to His Father, doth glory, that He hath left

nothing in this world unfinished ; but that He hath executed all things to the full, which He was commanded. I would thou, also, at the hour of thy death, according to the example of thy LORD, couldest glory, that thou hast left nothing imperfect in thyself. St. Paul said, "*I have fought a good fight, I have finished my course, I have kept the faith*" (2 Tim. iv. 7). And St. Peter, in the name of the Apostles, "*Behold, we have forsaken all, and followed Thee ; what shall we have therefore ?*" (St. Matt. xix. 27). What wilt thou say, when thou art ready to die, who hast violated GOD's commandments, and hast received thy good in this life ? What canst thou offer unto GOD, for the reward of Eternal Glory ? Think earnestly of these things ; that thou mayest, diligently, execute the commandments of our LORD.

CONSIDER C—That by CHRIST'S Passion, all things likewise are finished, which belong to us.

(a) Sin received its end, as Daniel foreshowed (Dan. ix. 24) ; all debts are paid ; the price of all the sins of the whole world, is fully numbered to GOD the Father.

(b) To the faithful, all their goods are gotten (1 Cor. iii. 21), that nothing is wanting to us in any grace.

(c) He hath perfected His Church, a new commonwealth, and a chosen Vineyard ; for, whereas indeed it was begun to be planted from the beginning of the world, but for want of good tillage did not prosper, CHRIST, by His Passion, prepared all things necessary for it ; He instituted a Sacrifice, and Sacrament ; He ordained Pastors ; He made new Laws ; He divided offices to

every one ; He sent the Holy Ghost into the hearts of the faithful ; in fine, He perfected it, in such a manner as He had spoken before, "*I will make a new Covenant with the house of Israel, and with the house of Judah*" (Jeremiah xxxi. 31). He began to write this Testament many ages past, which now, with this Word, as with the subscription of His Hand, and with His Blood and Passion, as with His Seal, is signed by Him.

(d) He fulfilled the desire of the Saints, and heaped abundantly His gifts upon all the faithful, whom He would have consummated into one, joined together in perfect charity, and replenished with the Seven Gifts of the Holy Ghost. Do thou, therefore, who hast received so many benefits from thy Spouse, never leave to do His Will, because, "*His Will is thy sanctification ;*" and be thou careful, to keep whole and inviolate the White Garment, and grace of the Holy Ghost, which thou didst receive in the Sacraments.

CONSIDER D—That many things are finished by this Passion of CHRIST, even in wicked men.

(a) The hate of the Jews, which could not further be extended.

(b) The malice of the devil, who could do no more against CHRIST.

(c) The kingdom of the devil, the prince of this world, was ended ; his forces broken, his spoils taken away ; and he himself bound in hell with a chain, never to be feared more, but to be laughed at, even by little children. Fear not then the assaults of the devil, who

can only counsel and threaten, but cannot compel nor hurt.

CONSIDER E—That CHRIST Himself is also perfected for us ; as the Apostle saith (Heb. v. 9), “ *Being made perfect, He became the author of eternal salvation unto all them that obey Him.*”

(a) His Blood is finished ; all which He poured out of veins, for thy sake ; His strength is finished, which He exhausted for thee ; all His goods are finished, both within and without, which He offered for thee.

(b) His pains are finished ; an end is come to all His evils, and glory only remaineth. Therefore, in this sense, “ *It is finished,*” is a word of rejoicing, that His labours are overcome. Now, saith He, “ *It is finished.*” “ *Lo, the winter is past, the rain is over and gone*” (Song of Sol. ii. 11) ; there is an end of all evils, and the beginning of good, for His very sepulchre shall be glorious. Be thou careful, whilst thou livest, that thy death may end all evils, and open the way to good.

(c) This mortal life is finished. “ O Father,” saith He, “ I now leave the world and come unto Thee.”

This Word, one day, shall also be spoken unto thee, “ *It is finished :*” thy life must be ended ; and thou must leave all things, which thou hast, thy riches, thy honours, thy parents, thy wife, thy children, and thy friends ; for, “ *I see that all things come to an end*” (Ps. cxix. 96), and, “ *we brought nothing into this world, and it is certain we can carry nothing out*” (1 Tim. vi. 7). Therefore, if with CHRIST thou hast nothing but troubles and crosses,



if all things in the world be bitter and sour unto thee ; the voice of CHRIST calling thee will not be unwelcome. "*It is finished ;*" because the hour of "*thy redemption draweth nigh*" (St. Luke xxi. 28). But, oh, how bitter is the remembrance of death to a man, having peace in his substance.

## 3.

"It is finished,"—ST. JOHN xix. 30.

CONSIDER A—That CHRIST had spoken something before of His consummation, as in St. Luke (xviii. 31), "*Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished.*" He gave also some beginning to this consummation, when He said at His Last Supper, "*I have finished the work which Thou gavest Me to do*" (St. John xvii. 4). But on the altar of the Cross all things are finished ; neither could anything be finished before His Passion on the Cross, because "*without shedding of blood there is no remission of sins,*" and "*a testament is of no strength at all while the testator liveth*" (Heb. ix. 22, 17).

CONSIDER B—The manner of the consummation ; to wit, the notable constancy of thy LORD, and His invincible courage.

(a) He finished all things alone. "*I have trodden the winepress alone, and of the people there was none with me*" (Isaiah lxiii. 3). That thou shouldest never give over the study of piety and devotion, though thou wert forsaken of all men. For GOD seeth, and helpeth thy

endeavours ; Who, because He would not be wanting to thee in thy labours, denied His help and assistance to His Son.

(b) He submitted all His members ; and filled them with torments ; that thou shouldest spare no labour, for the service of thy Spouse.

(c) He persevered, even to the end of His Work. Thou, oftentimes, conceivest a good work ; but thou dost seldom begin it, and more seldom proceed in it, and scarce ever dost thou bring it to an end. Pray our LORD, to grant thee the Gift of Fortitude, that thou never faint in the study of virtue.

CONSIDER C—With what liberality, He inviteth thee to those things, which He hath consummated, by these His labours. “ *My oxen and my fatlings are killed, and all things are ready ; come to the marriage* ” (St. Matt. xxii.

4). For in this Passion—

(a) It is, “ *prepared without their labour, able to content every man’s delight, and agreeing to every taste* ” (Wisdom xvi. 20) ; as the Scripture reciteth concerning Manna.

(b) It is the medicine of all diseases.

(c) It is the payment of all debts.

Do thou, therefore, enjoy this liberality of CHRIST ; and being wholly melted into His Love, desire “ *to know nothing else but JESUS CHRIST, and Him Crucified* ” (I Cor. ii. 2).

CONSIDER D—That by this word, “ *It is finished,* ” GOD the Father is asked by CHRIST, whether anything be wanting to our perfect salvation ; and that, also, all

creatures, yea even our enemies, are, as it were, judicially cited, to consider what is wanting, and to speak it before the Death of CHRIST. For our LORD professeth, that He will pay to the full, if there be any punishment yet remaining. Behold the liberal Mind of thy LORD. Pray Him, then, that thou, laying aside all covetousness, mayest be endued with this bountiful liberality.

CONSIDER E—That these great riches of CHRIST are so provided for thee, that thou oughtest to make application of them to thyself. Thy dinner indeed is ready, but thou must go to the Table, and put the meat in thy mouth; thy medicine is made, but it is kept in the shop of the Church enclosed in seven boxes, to wit, in the seven Sacraments; the price is paid for thee, but not yet applied unto thee. Do not thou think that only Faith (as some heretics would have thee believe), is sufficient for thee; thou must go with thy feet to dinner; thou must take thy meat, and medicine, with thy hands; thou must put them into thy mouth, and receive them into thy stomach; that is, thou must frequent the Sacraments, and be diligent in the exercise of virtues; that that which was effected and given for all mankind, may be accepted for thee, applied to thee, and profit thee.

Pray to our LORD, that He, Who spent and consummated all His days, with infinite merits of good works, will never suffer thee to spend and pass away thy days idly, and in vain.





XLIII. MEDITATION.

THE SEVENTH WORD ON THE CROSS.

I.

“And when JESUS had cried with a loud voice.”—ST. LUKE xxiii. 46 ; ST. MATT. xxvii. 50 ; ST. MARK xv. 37.

CONSIDER A—That, as often as CHRIST spake for Himself unto His Father, He cried with a loud voice ; but when He spake to others, or for others, He used a lower voice ; to teach thee—

(a) That thou must always deal with GOD, with great affection. To others, thou openest thy griefs with tears, but when thou speakest to GOD, thou art dry, that thou hast scarcely any feeling of devotion.

(b) What grievous pains the Son of GOD suffered, Who, with the violence thereof, was forced to cry out.

CONSIDER B—That CHRIST, for divers causes, cried out, in His prayers, when He was ready to die—

(a) To show, that He was LORD of Life and Death ; having power to yield up His Soul, and to take it again, at His Own Will and Pleasure. Therefore He called for death (as Nazianzen saith), which durst not come, except it had been called.

(b) To move GOD the Father to mercy. For inasmuch as all mankind, oppressed with grievous sins, were far off

from GOD, He, Who carried the person of all men, ought to call upon God with a loud voice, being so far absent. Do thou, therefore, knock at our LORD's ears, not so much with loudness of voice, as with affection of heart.

(c) That this voice being sent through the whole world, might move men's hearts; and that hearing of the Death of their GOD for their sins, they might be penitent for their offences. For at this voice, the earth was shaken; the rocks were cleft in sunder; and the monuments were opened: that thy stony heart might also be broken by the force of this word of GOD. Not without cause was the voice sent forth; for, understand, that being sent into the world, it worketh still in the hearts of men.

(d) That Hell should tremble at this voice; and, even as at the cry of our LORD calling Lazarus, the soul of Lazarus returned without delay into his body, so now every one, then, should prepare himself to receive his LORD, Who is ready instantly to come unto them. The holy Fathers, therefore, rejoiced at this voice; and the devils trembled.

(e) To teach thee, how to meditate on Death; not remissly, or negligently, as of a thing little pertaining to thee; not slowly, and dully, as of a thing afar off; but often and earnestly, and of a thing most certain, and at hand; and so much the more fervently, because it is the only gate to salvation.

CONSIDER C—That at the ninth hour, our LORD

broke forth into this clamour ; at the hour, I say, of prayer, and of the evening sacrifice. For then the True Host was sacrificed upon the Cross ; and, being cut into two parts, that is, into body and soul, was immolated to God the Father, by the High Priest, with a loud voice, and great labour. Join thou thy prayers with CHRIST'S Prayer, that, with His Voice, they may pierce the Father's ears.

2.

“ He said, Father, into Thy Hands I commend My Spirit.”—ST. LUKE xxiii. 46.

CONSIDER A—That CHRIST prayed not unto His Father upon the Cross, but in the words of the Scripture.

(a) Because He knew that these words were most acceptable to His Father, being written by the Holy Ghost to teach us to pray.

(b) To teach thee to worship God, not according to thine own fashion and understanding, but in such a manner as the Church, endued with the Holy Ghost, hath appointed thee.

CONSIDER B—That CHRIST used this word, “ *Father*,” only twice upon the Cross ; in His first and in His last Prayer ; but in the middle, that is, in His fourth Prayer He called Him not Father, but God.

(a) That thou shouldest, like a son, willingly accept that punishment, which thy Father sendeth ; and in thy punishment confess thine own baseness, who art not worthy to be called the son of GOD ; and, like a poor

creature, call upon God, thy Creator ; for tribulation and adversity do teach good men their own frail estate, and unworthiness, and thereby persuade, or rather enforce, them to mend their lives ; and that, in the end, having overcome all adversities, thou shouldest take courage, and rejoice as a son ; for "*experience worketh hope, which maketh not ashamed*" (Rom. v. 5).

(b) Because the beginnings of GOD's Word do most sweetly affect the mind ; the progress is hard to sensuality ; but the fruits which are gathered are most pleasant. The Book was in the mouth of St. John "*sweet as honey*" (Rev. x. 9) ; but as soon as he had eaten it, his belly was bitter.

(c) Because in His first prayer, when He prayed for sinners, He was to gain authority to His prayer through the love of a Son ; for none but a Son could be heard, in so great wickedness. In the middle He complained as a man. And in this last, having fulfilled His embassy, He desires as a Son to be called home to His Father.

CONSIDER C—That CHRIST made this petition to His Father, not for fear of judgment ; for now His Father had committed all judgment to Him ; nor for fear of the devil, whose forces He had already broken ; nor for fear of the pains of hell, which now He came to take away from good men, and to carry away the spoils of hell. But—

(a) To teach thee never to remit or slack thy invincible spirit from prayer.

(b) That thou shouldest know, with what confidence,

He went unto His Father. For, He saith not, anxiously, after the manner of a suppliant, "I pray Thee, Father;" but, as it were, of Mine own right and authority, "*I commend My Spirit.*"

CONSIDER D—And, mark every word of this last prayer, which, before had been made by the Holy Ghost to this purpose; and is now recited by the Son to the Father, with addition only of this word, "*Father.*"

(a) I have remained thy Son, in all these so great torments; I have omitted nothing of My devotion, and love to Thee.

(b) I, Thy Son, am returned to Thee, from this hard embassy, from this bloody battle I carry away the victory, and I bring the spoil. What reward wilt Thou give Me; what glory wilt Thou prepare for Me; what triumph wilt Thou assign Me? The Roman emperors triumphed with the victorious army. Poor Lazarus, who was denied crumbs from the rich man's table, was carried in a triumphant chariot, that is, in Angels' hands, unto Abraham's bosom; what glory, then, wilt Thou give to Me, Thy Son? I am more honourable, because I am Thy Son; I have laboured more than the rest, for I have spent My Blood; I have undergone more danger, for I have fought alone with the enemy; I have endured more want, for a drop of water hath been denied Me; I have overcome more strange enemies, for I have subdued the prince of this world, broken his force, and thrust him out of possession; and, to be brief, I have taken more noble spoils, having delivered so many thousand



souls from the bondage of the Devil ; and subdued all the whole world unto Thy Government. What, then, wilt Thou prepare for so great a Conqueror ?

*“ Into Thy Hands.”*

(1) As sacrifices are offered unto the Hands of God, so I, as High Priest, do offer My Soul, as a most fat Sacrifice into Thy Hands.

(2) Hitherto the souls, which departed out of this world, went not into the Hands of God, but into Abraham’s bosom, in the place below ; but now, I desire first to be received into Thy Hands, and My Disciples hereafter, to be received also.

(3) This My Spirit, which is now descending into Hell to deliver the Fathers, shall not want the Divinity ; but even as the Divine Nature took the Human Nature into the same Person, so It shall remain both with the Body in the Sepulchre, and with the Spirit in Hell.

(c) I commend it to Thy Hands, that Thou shouldest endow it with glory, and adorn it with rewards.

*“ I commend,”* or as the Greek text saith, *“ I will commend ;”* that is, even now, I will send It to Thee.

(1) Hitherto, neither this Body nor My Soul hath seemed to be greatly commended unto Thee ; because, both the Body hath remained in the hands of enemies, and My Soul being sorrowful even unto Death, was always in My Own Hands, subject to many miseries and death itself. Hitherto, Thou hast seemed to have care only of Thy bond slaves, and to neglect Thy Son ; for

Thou hast delivered up Thy Son to redeem Thy servant ; do now Thou, at last, receive My Spirit commended unto Thee.

(2) "*I commend*;" that is, I leave It with Thee, to have It again after three days.

(3) No man taketh It from Me, for I am not compelled to die against My Will ; but I willingly yield It, and deliver It to Thy custody.

"*My Spirit*;" He saith not, My Soul, which beasts possess as well as men ; but, *My Spirit* ; because "*the natural man receiveth not the things of the Spirit of GOD*" (1 Cor. ii. 14). In CHRIST, the Spirit, that is, the higher part, had as it were converted the Soul into itself ; so that the inferior man desired nor coveted anything, but according to the rule of reason.

Pray thou unto GOD the Father, that He will receive thy soul always commended, with the Spirit of His Son.

### 3.

"Into Thy Hands I commend My Spirit."—ST. LUKE xxiii. 46.

CONSIDER A—That, though the Spirit of CHRIST needed not to be commended to the Father, yet It was commended to Him ; that all faithful and holy men should know, that they are commended unto GOD, by this prayer of CHRIST. For GOD calleth those by the name of Spirit, who are endued with His Spirit. "*That which is born of the Spirit is spirit*" (St. John iii. 6) ; even as they who are ruled by the spirit of the devil,

are called the spirits of the devil. Do thou look into thyself, what spirit reigneth in thee ; whether of CHRIST or of devils (1 Tim. iv. 1) ; and again, whether thy soul hath changed the Spirit into itself, so that thou seemest little different from a brute beast ; or, whether the Spirit of our LORD hath thy soul wholly subject, and obedient unto It ; *“for the Word of GOD is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit”* (Heb. iv. 12). And therefore in the hour of death diligent inquiry shall be made what the spirit hath done, and what the soul ; and they only shall be commended unto GOD (Rom. viii. 1), who have wrought by the Spirit of GOD.

CONSIDER B—If CHRIST commended us to GOD the Father, then we ought to be careful to commend our soul unto Him, in good works. Therefore, let us provide—

(a) That what the grace of the Holy Ghost hath wrought in our souls, may be preserved, framed, and perfected, as it were, by His Divine Hands.

(b) That our spirit be often conversant in Heaven, and adhere not too much to any worldly things ; for, saith St. Augustine, if our minds be there, we shall have rest here.

(c) That GOD will hold us in His Hands, according to that Scripture—*“The souls of the righteous are in the Hand of GOD”* (Wisdom iii. 1) ; neither can any man take them out of His Hands.

(d) That our spirits, when they go out of this world,

may be delivered into the Hands of GOD, to be crowned ; and be commended to His keeping, till the future Resurrection of our bodies.

CONSIDER C—That the Church of GOD, which is directed and guided by the Spirit of CHRIST, is so commended to GOD the Father by the Prayer of her Spouse, that “*the gates of hell shall not prevail against it*” (St. Matt. xvi. 18). Therefore, do thou never separate thyself from her, except thou wouldest fall into thy enemies’ hands ; but defend the life, and safety of thy soul, by the Spirit, Faith, Grace, and Sacraments of the same.

CONSIDER D—That there is commended unto thee by this Prayer, first, the Gift of the Fear of GOD ; and next, diligent devotion against the vice of Sloth. For, if CHRIST the Son of GOD did with such earnest prayer, commend His Spirit to the Father ; it behoveth thee, not only to pray, but also “*to work out thine own salvation with fear and trembling*” (Phil. ii. 12).

Pray, then, unto our LORD, to take care of thy soul ; and to bestow rather heavenly gifts upon thy spirit, than earthly benefits upon thy body.





## XLIV. MEDITATION.

## THE DEATH OF CHRIST.

## I.

“JESUS . . . yielded up the ghost” (Gk. ἀφῆκε, Vulg. *emisit*).—ST. MATT. xxvii. 50.

“JESUS . . . gave up the ghost” (Gk. ἐξέπνευσε, Vulg. *expiravit*).—ST. MARK xv. 37.

“He gave up the ghost” (Gk. ἐξέπνευσεν, Vulg. *expiravit*).—ST. LUKE xxiii. 46.

“He bowed His Head, and gave up the ghost” (Gk. παρέδωκε, Vulg. *tradidit*).—ST. JOHN xix. 30.

CONSIDER A—In what manner the Spouse of thy soul ended His Life. The standers-by are wont to observe the countenance, gesture, and words of those who are to die; and mothers also, are wont to mark the eyes, and countenance of their children, when they go far from them, and to remember often in their minds, the manner of their departure. Do thou, likewise, for whose sake the Son of GOD suffered death, come near unto the Cross: behold all things, diligently, with the eyes of thy soul; and let thy speech be oftentimes thereof.

CONSIDER B—That crying, He bowed His sacred Head.

(a) Because He would call thee, both by His voice and beck, to learn the profit of the Cross; and to receive the merits and benefits of the same.

(b) To speak in thine ear; to communicate His secrets

unto thee ; and to teach thee His commandments and counsels.

(c) To signify His consent to all thy petitions, and prayers, which depend upon this Holy Passion.

(d) That thou mightest the better view His Head ; and mark everything diligently ; His thorns, His spit-tings, His Blood, His Eyes now shut to thy sins, His Mouth still silent from revenge, and His Face pale with death.

CONSIDER C—That the Evangelists wrote this Death of our LORD in divers words ; St. John saith, “ He *delivered up* His Spirit ;” St. Matthew, “ He *sent forth* His Spirit ;” SS. Mark and Luke, “ He *breathed out*.” That thou shouldest know, that CHRIST died not like other men, but in a singular and peculiar manner ; neither did He, against His will, or by compulsion, but of His own free accord, render His Spirit. This word, “ *gave*,” signifieth—

(a) That He gave His Spirit into His Father’s Hands, to be kept three days ; and that from thence, all merits, all virtues, all justice, and grace, should be gathered for mankind.

(b) That, as He had already given His Body to the executioners, so now also, He would give His Soul for us ; because nothing should be wanting to our felicity, and happiness. He hath given His garments ; He hath given His honour ; He hath given His Body ; He hath given His Blood ; and now, there remaineth nothing, except to give His Soul.

(c) That He gave the full price of our Redemption. For, hitherto, something was wanting, and He had paid, as it were, but in part ; but now, He made an absolute and full payment ; that thou mayest know, thou art not now thine own man, but CHRIST'S, Who hath bought and redeemed thee with Himself ; thy powers with His ; thy honours and riches with His ; thy body with His ; and thy soul with His. If thou dost consider these things rightly, thou shalt learn—

(1) Not to abuse thyself, and thy goods to thine own pleasures ; nor to spend them according to the will of the Devil ; no, nor yet to use them as thine own, but to refer them all to the honour of CHRIST, to Whom all things belong and appertain.

(2) Seeing thou hast gotten Christian liberty, and art delivered out of the power of the Devil, never to yield to him again. For he hath no right to thee, whom CHRIST has so dearly redeemed with His Blood. Do thou give thanks unto thy LORD ; and offer up thyself, and all that thou hast, freely unto Him.

## 2.

“ He gave up the ghost ” (Vulg. *expiravit*).—ST. MARK xv. 37 ; ST. LUKE xxiii. 46.

CONSIDER A—That, by this is signified, that CHRIST breathed forth His last Spirit ; by which Spirit and Holy Breathing—

(a) He purged the air infected with devils ; by virtue whereof, the devils also are driven away in exorcisms, and

exsufflations. Therefore, as the earth is sanctified by the Holy Body of our LORD ; and the element of water, and all fluids, by the Holy Blood and water issuing from His Side ; so, by the Divine Spirit of CHRIST, the air is sanctified, that it may the more profitably carry and inspire into our senses, the Word of GOD, and His Holy Mysteries.

(b) He communicated unto this world His inward gifts and graces ; not only through the Holy Wounds of His Body, but also by His Mouth.

CONSIDER B—That CHRIST, for many causes, would suffer not only pains and torments, but also Death.

(a) To offer up Himself, by His Death, as a Sacrifice, and Holocaust unto GOD.

(b) To redeem eternal death, due unto thee, through this His Death of infinite value.

(c) To confirm, by His Death, all His Sacraments, and the New Testament.

(d) That, by this His Death, as by the death of the High Priest, according to the old figure (Num. xxxv. 28), He might recall thee unto thy Heavenly country.

(e) To let thee know, that, thou oughtest to be His, Who died for thee ; and not to submit thyself to the devil, who suffered neither death nor wound for thy salvation.

(f) That thou shouldest account thyself dead to the world with CHRIST ; and mortify thy vices and affections, "*for if One died for all, then were all dead*" (2 Cor. v. 14).



CONSIDER C—That CHRIST died in His flourishing age, being three and thirty years old.

(a) Because He was willing to bestow all His most flourishing things upon thee ; to preserve the heat of His Love in thee ; and with great forces, to prepare many benefits for thee.

(b) That thou shouldest not prolong the change of thy life, till thy withered and decayed old age, but consecrate thy youthful years and strength unto CHRIST.

CONSIDER D—That our LORD was nailed to the Cross, at the sixth hour ; and in the ninth hour, when the day began to grow to an end, He died.

(a) Because He, Who, in the precedent ages, had been immolated in the figures of the Sacrifices, did, in this fourth age of the world, die truly for us.

(b) That thou, who hitherto hast spent thy life unprofitably, and wickedly, mayest, at the least, in the end of thy life, fly to the Death of our LORD. A great comfort is given here unto sinners ; who, languishing either with age, with sickness, or in mind, not able by exacting grievous punishment of themselves, to satisfy for their sins, may have the pains, Blood, and Death of CHRIST, to offer for their offences. Give thanks unto GOD, and despise not so great a treasure.

3.

"JESUS yielded up the ghost" (Vulg. *emisit*).—ST. MATT. xxvii. 50.

"And gave up the ghost" (Vulg. *tradidit*).—ST. JOHN xix. 30.

CONSIDER A—That here also mention is made of the freedom, and liberty of CHRIST, to die. For even as, in former times, Noah sent forth a dove out of the ark (Gen. viii. 8), which after a few days returned, bringing in an olive leaf plucked off; so CHRIST sent forth His Spirit to return again after three days with an army of flourishing saints. "*Emisit*," saith He, He sent forth; not "*Amisit*," He lost; that thou shouldest not lose thy spirit amongst the wicked.

CONSIDER B—How the devil expected this Spirit ready to come forth; that, by the common law of all, It might be joined to other souls in Hell. For the Evangelist seemeth to signify so much, when he said, "*the devil departed from Him for a season*" (St. Luke iv. 13); as though at this time of His Death, he would return again. But, because the prince of this world had nothing in CHRIST, he was bound by CHRIST the Conqueror, with most strait chains, and carried into Hell to be condemned to eternal prison.

CONSIDER C—The glorious company of Angels, who did not so much carry, as follow the Soul of CHRIST, descending into Hell.

CONSIDER D—That by CHRIST's coming into Hell, those fearful dark places were endued with a new Light;

T

that the holy Fathers came flying to meet Him, and to give Him thanks for themselves, and for their ungrateful children ; that then they were all clothed in a new garment, and admitted to behold the Divine Nature ; and that Hell was filled with blessed souls before Heaven, the seat of the Blessed.

CONSIDER E—What thy LORD did here these three days. He began to exercise the power, which He received from His Father, both in Heaven and in earth, and in the lowest part of the world.

(a) He inflicted worthy punishment upon the Devil, with the rest of His enemies ; whom He had overcome with great wisdom and power.

(b) He made new laws to Hell ; and provided, that none of the Saints should ever be carried thither again.

(c) He stopped the mouth of that loathsome place ; and shut it so close, that none of that deadly "smoke" should breathe unto mortal man.

(d) He brought salvation, promised so many years before to the holy Fathers ; "*and preached unto the spirits in prison*" (1 St. Peter iii. 19) ; that is, brought tidings of peace unto them, who, being punished by the Deluge and other miseries, for their incredulity and sin, were seriously converted before their death.

Pray thou our LORD, that at the time of thy death, He will subdue the devil ; and bring to thee true peace and comfort.





## XLV. MEDITATION.

### THE SIGNS AT THE DEATH OF CHRIST.

#### I.

“And, behold, the veil of the temple was rent in twain from the top to the bottom.”—ST. MATT. xxvii. 51 ; ST. MARK xv. 38 ; ST. LUKE xxiii. 45.

CONSIDER A—That, when CHRIST sent forth His Spirit with a loud cry, all creatures, rejoicing with their Creator for His noble victory over His enemy, made great noise, and shoutings for joy ; in like manner as we are wont to show public joy, by discharging great guns and ordnance of war.

CONSIDER B—That, by this noise all things were opened ; the tabernacle, the earth, and the stones were resolved ; and (as St. Athanasius saith) the very mountains were cleft in sunder.

(a) Because the sack of grace, being opened by so many wounds, did, by our LORD'S Death, pour out its gifts more abundantly, and invited all men to open the vessels of their hearts. Look thou, therefore, to thyself ; and withdraw not thyself out of this holy shower.

(b) Because all creatures showed themselves ready to be revenged upon the wicked, and offered even their bowels unto GOD.

CONSIDER C—That the veil of the Temple was rent.

(a) Because, by this Death of our LORD, all the mysteries of the Old Testament, shadowed and covered so diversely unto this time, did now, at last (the veil being taken away), shine most clearly; and were manifested, and fulfilled, by the Seven Wounds of CHRIST, of His Hands, Feet, Side, Head, and whippings of His whole Body; and that the Temple itself, and all the legal sacrifices remained profane, and destitute of all holiness and sanctity.

(b) Because, now was opened the way into the Holy of Holies; that is, the Kingdom of Heaven.

(c) To signify, that the Temple itself, in behalf of the synagogue, lamented the Death of CHRIST, and detested the great blasphemy of the Jews; and, to show her grief and anger, cut her veil or garments.

(d) That thou, remembering the Death of thy Spouse, shouldest remove the veil of all excuses from thy heart, and open thy inward thoughts to our LORD, without any veil or colour, hiding nothing from the priest in confession, nor covering thy sins with the pretence of piety. For most certainly, the veil of thy body shall shortly be broken, by approaching death; and thy wickedness shall be revealed to the whole world.

2.

“And the earth did quake, and the rocks rent.”—ST. MATT. xxvii. 51.

CONSIDER A—That, at the Death of our LORD, the earth did quake and trembled—

(a) For the horror of so great a sin.

(b) Because the prince of the world, who was wont to shake the earth with sedition, and wickedness, was with great violence thrown headlong into hell.

(c) Because GOD of Infinite Majesty entered into the bowels of the earth ; at Whose coming to Mount Sinai “*the whole mount quaked greatly*” (Exod. xix. 18), as it were, to honour Him.

(d) Because, by the Death of our LORD, all the earthly hearts of men were to be moved, and carried out of their places unto CHRIST.

(e) Because the new Law of the Gospel was to be brought into the world.

If thou, therefore, when the whole earth quaketh, art nothing moved by the Death of CHRIST, thou art more dry and cold than the earth itself.

CONSIDER B—The rocks were rent.

(a) Because CHRIST, the Corner Stone, Who was also signified in the old Rock, was now rent asunder ; His soul being pulled from His Body, and His Body being rent with divers wounds.

(b) Because men’s hearts, being more hard than the very stones, were to be softened, by the Blood of CHRIST,

the True Goat, prefigured in the typical goat ; even as the hardness of an adamant is said to be softened by the blood of a goat.

CONSIDER B—That the state of sinners is fitly declared by stones. For even as the earth is cold, filthy, and base, and without the labour and industry of men, becometh barren, and beareth nothing, but weeds ; and as a stone is likewise hard, heavy, and troublesome ; so, sinners polluted with divers crimes, are grievous and troublesome to all men, yea, even to themselves.

Pray thou our LORD to open thy heart, to bring forth fountains of tears ; and to dissolve it into very dust, that it may be framed according to the Will of GOD, and drink in the liquor of His Divine Grace.

### 3.

“And the graves were opened ; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many.”—ST. MATT. xxvii. 52, 53.

CONSIDER A—That by this sign, being the greatest of all others, is signified—

(a) That CHRIST thy LORD, opening by His Death the gates of hell, did set at liberty the holy Fathers there imprisoned, and brake hell's gates, so that never any saint, hereafter, should be detained there.

(b) That, by the same Death, the foul receptacles of our hearts are to be opened ; that all the loathsomeness therein might be dispersed.

(c) That the bodies of the just should rise again, and live for ever.

CONSIDER B—That, though the graves were opened, yet the Saints did not rise before CHRIST, Who is the First Begotten from the dead, "*delivered for our offences and raised again for our justification*" (Rom. iv. 25), that is, by His Death, He hath paid the price of our sins ; but rising again, He hath applied this price unto us by the preaching of the Apostles, by our faith in His Death and Resurrection, and by the Sacraments, and other means left unto us, after His Resurrection.

CONSIDER C—That these Saints, whether having to die again as the ancient doctors thought, or to live for ever with CHRIST, as many later writers do think, assumed their bodies again, and appeared to many, that they might be true witnesses of the Resurrection of our LORD, Who was able as easily to restore His Soul to His Body lately dead, as to raise up the bodies of the Fathers consumed to ashes, so many ages before. That thou, in all thy difficulties, should have confidence in GOD, to Whom nothing can be impossible.

CONSIDER D—That they appeared not to all, but to many ; for all are not worthy of the fellowship of the Saints.

CONSIDER E—That they came into the Holy City (for the dead were buried outside), that is, Jerusalem, sanctified by the religion of the Temple, and of sacred things ; for now, through CHRIST, the way into the Heavenly Jerusalem was opened unto them.



CONSIDER F—That, in these five signs, are contained the five effects and fruits of our Lord's Passion, which the Word of God worketh in the soul of a sinner. For—

(a) The veil being rent, and the darkness of ignorance being driven away, the truth appeared more plainly ; the severity of the judgment to come is set before our eyes ; and the most cruel and everlasting torments of hell are seriously and frequently thought upon.

(b) The earth quakes, when the mind of man is terrified and stricken with fear, through the remembrance and meditation of these things.

(c) The stony heart is made soft unto penitence.

(d) By confession of sins, all the evil savour doth evaporate and vanish away out of the open sepulchre.

(e) The mind is restored to a spiritual life, which is outwardly seen by the goodness of its actions, to the comfort of all good men, who, with the angels of Heaven, rejoice at the conversion of sinners.

Pray thou our LORD, that thou mayest rise with Him, and that He will not suffer thee to die in sin.





## XLVI. MEDITATION.

## THE CONVERSION OF THE CENTURION.

## I.

"Now when the centurion, and they that were with him, watching JESUS, saw the earthquake, and those things that were done, they feared greatly."—ST. MATT. xxvii. 54.

"And when the centurion, which stood over against Him, saw that He so cried out, and gave up the ghost," etc.—ST. MARK xv. 39; ST. LUKE xxiii. 47.

CONSIDER A—How quickly the Blood of CHRIST showed forth its forces, especially offered with so effectual prayer to GOD the Father, in which He prayed for His crucifiers. For such things as were signified by the earthquake and by other signs, were now fulfilled in the minds of men. Thou mayest, therefore, be well assured, that He will never forsake thee, Who recalled even His executioners to repentance.

CONSIDER B—Who were the first converted to the Faith by our LORD's Death?

(a) The Gentile worshippers of idols; for even then our LORD began to love the Church of the Gentiles, to whom, forsaking the Jews, He resolved to transfer His mysteries.

(b) Executioners, soldiers, infamous men; to show unto thee, that no man committeth so great a sin, which our

LORD is not ready forthwith to forgive ; and also, to let thee know His great mildness, Who, as He showed no sign of anger against His enemies, so with great love and affection He drew them first of all unto Him.

(c) The Romans ; for because the Faith was hereafter to be spread in the Universal Church, it was convenient that it should be consecrated under the Cross of our LORD, by the Blood and Death of CHRIST.

(d) "*The centurion, and they that were with him, watching JESUS.*" For the Roman princes and emperors, as in the beginning they endeavoured, by most grievous persecutions, to suppress the Faith of CHRIST ; so, after they had once received it, they enlarged it by their authority, and defended it by their arms.

CONSIDER C—The causes and manner of their conversion.

(a) Standing over against Him (St. Mark xv. 39), they watched JESUS.

(b) They heard His cry, when He yielded up the ghost.

(c) They saw the earthquake, and other testimonies of GOD's power.

Therefore, if thou wilt be converted—

(1) Mark diligently the manners, gestures, life, and Words of CHRIST ; "*for whatsoever things were written aforetime, were written for our learning*" (Rom. xv. 4).

(2) Admire His most fervent love, Who took all this pain and labour for thee, and for thy salvation ; in hope only that thou wouldest follow Him to beatitude, calling thee so earnestly.

(3) Consider His Omnipotence and Majesty, Whom all creatures obey; that thou mayest be moved to penance, through fear, at least.

CONSIDER D—That the centurion was converted with them “*that were with him* ;” that thou mayest understand of how great moment the example of a Superior is, to the conversion of those who are under his charge.

CONSIDER E—That “*they feared greatly* ;” for, “*the fear of the LORD is the beginning of wisdom*” (Prov. ix. 10) ; and the beginning of our conversion proceeded most commonly from fear.

Pray thou our LORD, to reduce thee, by their example, to a better course.

2.

“He glorified GOD, saying, Certainly this was a righteous Man.”  
—ST. LUKE xxiii. 47.

“Truly this Man was the Son of GOD.”—ST. MARK xv. 39 ;  
ST. MATT. xxvii. 54.

CONSIDER A—That the first fruit of our LORD’s Cross was, that GOD was glorified in perfect faith, even by His executioners. Great was the virtue and goodness of GOD, which so suddenly changed the cruelty of His tormentors, into mildness ; and would have His praise celebrated (which is the office of angels), by His executioners.

CONSIDER B—That those Romans did believe in their heart “*to righteousness*” (Rom. x. 10), when through true faith they “*feared greatly* ;” and with their mouth they confessed to salvation, that CHRIST was True Man, with-

out spot of sin ; and True God, the Son of the True God.

CONSIDER C—The great miracle ; that in this infamous and most cruel Death, the Gentiles should acknowledge Him to be God, Who for His deformity scarce seemed to be a man. For the Blood of CHRIST induceth us to believe those things, which exceed all human capacity.

Pray thou our LORD, to confirm and increase thy faith, through the merit of His Blood.

## 3.

“ And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.”—ST. LUKE xxiii. 48.

“ And many women were there beholding afar off, which followed JESUS from Galilee, ministering unto Him.”—ST. MATT. xxvii. 55.

“ Among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome . . . and many other women which came up with Him unto Jerusalem.”—ST. MARK xv. 40, 41.

CONSIDER A—The goodness of GOD, Who converteth the evil intentions of men to their own profit. They came to behold, to mock, and to blaspheme ; but changing suddenly their minds, they returned sorrowful and “ *smote their breasts.*”

Have thou confidence, that thy good works, through His goodness, shall turn to thy salvation ; since their evil acts, through His mercy, were profitable unto them.

CONSIDER B—That while the Roman soldiers praised CHRIST, the Jews were silent ; because hereafter the Gentiles should govern the Church of CHRIST, and the Jews should hold their peace.

CONSIDER C—That “*they smote their breasts ;*” because he who will draw the fruit of the Passion unto himself, must undergo some penance. For, even as ashes being moistened with some liquor, do make a greater quantity than if being dry they were poured into the water ; so he, who like unto CHRIST, suffered some labour and penance, shall reap the greater profit by His Passion.

CONSIDER D—That these Jews did know the dignity of CHRIST, and the greatness of their own sin ; but yet they would not confess it in their words. For there are many who feel, indeed, the prick of conscience, but, being hindered either by pride or malice, they refuse to confess their sins.

CONSIDER E—That His friends and acquaintances stood “*afar off ;*” and those women, who had ministered to our LORD in Galilee ; that thou shouldest know—

(a) That CHRIST rewardeth alms with this benefit, that they shall persevere even unto the Cross, “*because that alms do deliver from death, and suffereth not to come into darkness*” (Tobit iv. 10).

(b) By what means CHRIST rewardeth His friends in this world ; to wit, that through many tribulations, they must enter into the Kingdom of GOD. “*But they stand afar off ;*” for that which they suffer is very small, if it be compared to the Passion of CHRIST.

Pray thou unto CHRIST, to sign thee with His Cross, and to join thee to the number of His friends.





## XLVII. MEDITATION.

## THE OPENING OF CHRIST'S SIDE.

## I.

"The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him."—ST. JOHN xix. 31, 32.

CONSIDER A—That, by the commandment of the Law, such as were hanged on the tree, were wont to be buried at night; whereas, such as were put to death by any other means, were (as unworthy of burial) either covered with stones, or left to be devoured by beasts.

(a) Because GOD, the Sovereign Law-maker, knew, that His Son should die that death.

(b) Because GOD, in His mercy, would not, that guilty persons should be punished twice for one and the same fault; and, because "*cursed is every one that hangeth on a tree*" (Gal. iii. 13), He ordained that at least, after their death, they should have the honour of burial.

(c) That all such as suffer the cross, that is, the punishment of CHRIST in this life, may be assured, that there is great glory reserved for them with CHRIST, in the next life.

CONSIDER B—That the Jews were not moved by this

law, but by the solemnity of the next day ; for wicked men do oftentimes many things well, not because they desire to obey GOD, and to serve His honour, but to preserve their own fame and estimation.

CONSIDER C—That the dead bodies ought not “*to remain upon the cross on the sabbath day,*” that thou shouldest purge thy soul from all sin and wickedness. Yet thou, notwithstanding, dost not only carry a dead soul ; but dost also defile it more, upon holy days consecrated to the service of GOD, than upon any other days.

CONSIDER D—That the Jews, under pretence of serving GOD, desired another matter ; to wit, that they might take away the life of CHRIST, (Whom they knew not to be yet dead,) with more grievous torments ; that that thou mayest learn—

(a) That the impiety of wicked men, (who maliciously are separated from GOD,) is, according to the apostle, daily increased ; “*Evil men and seducers shall wax worse and worse*” (2 Tim. iii. 13).

(b) How cruel the enemy of mankind will be in his own kingdom, against wicked men, who rageth so much in another's kingdom by his ministers.

Do thou, therefore, take heed of his tyranny, wherein there is neither measure nor end.

CONSIDER E—That the good and evil thieves did not both suffer one punishment : for the one wiped away his sins by his pains, and obtained glory to himself ; the other changed his temporal punishment with the everlasting torment of hell.



Learn hereby, what reward the world and devil do give to their servants ; to wit, grievous pains, and everlasting torments in hell. For this thief, who to please the Jews blasphemed against CHRIST, was as much tormented by them, as if he had praised Him. See that thou adhere unto CHRIST, and according to the example of the good thief, receive all thy torments in full satisfaction for thy sins : and pray unto GOD, to afflict thee here, and not to punish thee everlastingly.

## 2.

“But when they came to JESUS, and saw that He was dead already, they brake not His legs ; but one of the soldiers with a spear pierced His side, and forthwith came there out blood and water.”—ST. JOHN xix. 33, 34.

CONSIDER A—That the soldiers, as soon as they had received commandment from the president, made haste to the Cross, and diligently observed whether there was yet any sign of life in CHRIST ; for if they had perceived any, they would have inflicted the same torment upon Him.

CONSIDER B—What manner of wound this was. For the Scripture saith not, he struck His Side, or he wounded His Side ; but (Vulg. *aperuit*) he opened His Side, as St. Augustus noteth, that the cruelty of the wound might be signified thereby, which opened His Side so much that St. Thomas was bidden by our LORD to put his hand into it.

CONSIDER C—Why our LORD now dead, would receive this wound, for us.

(a) That He might show by His Death, He abated nothing of His love towards us ; and offered Himself ready to suffer again and again for us, if it were thought necessary for our salvation.

(b) That, according to St. Cyprian, He might pour out all the moisture remaining in His Body, and all the Blood residing in His Heart ; and reserve nothing to Himself.

(c) That He might engrave the sign of thy love in His Heart ; and never blot thee out again.

(d) That, as out of the side of Adam sleeping, Eve was taken, so out of the Side of our LORD sleeping, the Church should be deduced. For out of His Side issued Blood and Water ; by which both Baptism is signified, whereby the Faithful are regenerated, washing their body with water, and purging their soul with blood ; and also, the Sacrament of the Eucharist, by which the Faithful being regenerate in CHRIST, are as it were strengthened with meat, and preserved alive.

(e) That thou mightest enter into the inmost part of His Heart, as it were by a gate in the side of a tower. For, by this wound only, is the way opened into the Church ; and into the wine cellar ; that is, into the secret mysteries of CHRIST.

(f) That, hereafter, we should make no more doubt of the humanity of CHRIST, plainly showed by the Blood and Water. For of the humanity of CHRIST, "*there are three that bear witness in earth, the Spirit, and the Water, and the Blood*" (1 St. John v. 8).

(g) That His Resurrection might be the more admir-

able, when He should come to live again, Whose Side and Heart the soldier had pierced with his lance ; and, that thou shouldest not doubt of the resurrection of thine own body.

Come thou hither, and, according to the counsel of the prophet, draw the flowing springs of water from this mystical and true Rock, and suck good nourishment, as from thy mother's breasts : and pray our LORD, to wash thee with the Water from His Side ; and to strengthen and maintain thee with His Blood.

## 3.

“And he that saw it bare record, and his record is true : and he knoweth that he saith true, that ye might believe. For these things were done that the scripture should be fulfilled, A bone of Him shall not be broken. And again another scripture saith, They shall look on Him Whom they pierced.”—ST. JOHN xix. 35-37.

CONSIDER A—That these three things spoken of before, to wit, that the Legs of our LORD were not broken, that His Side was pierced, and that there came forth Blood and Water, are proved by a threefold testimony of Moses, of the Prophet Zechariah, and of the Apostle, who declared by many words, that he was an eye-witness hereof. That thou shouldest know, that this was a matter of great weight ; from the meditation whereof, thou shouldest not easily depart.

CONSIDER B—That the commandment given in Exodus, touching the Paschal Lamb, is fitly applied in this place unto CHRIST ; for He is the true Lamb, Who, being so cruelly sacrificed, took away the sins of the

world, with Whose Flesh thou oughtest to satisfy thyself with all speed and desire. Therefore those things, which are commanded about the eating of the lamb in the figure, ought to be observed diligently in the Holy Communion. And first, we must take heed, that we break not a bone ; that is, that we search not into His Divine power, nor break our brotherly charity. For even as the Divine Nature and Majesty (which is signified in a Bone) suffered no evil upon the Cross ; so, in Holy Communion of this most Holy Sacrament, nothing concerning the Divine power ought to be curiously searched into, or doubted of. And, as by the Passion of our LORD, the power of the Church was not broken, or taken away, but augmented and increased ; so, by the receiving of the Eucharist, the power of the Church ought to be united and strengthened, and her charity not to be abated and weakened.

CONSIDER C—That Zechariah the prophet, here cited by the Evangelist, spake of the future coming of CHRIST to judgment. For then shall all the wicked see the Judge coming, marked with His holy wounds ; showing to the good His bowels of charity poured out for them ; and upbraiding to the wicked the manifold sins where-with they had wounded Him, together with the number of benefits which He had bestowed upon them.

Pray thou our LORD, to open and show unto thee His wounds, to the comfort and salvation of thy soul.





## XLVIII. MEDITATION.

## THE TAKING DOWN FROM THE CROSS.

## I.

“When the even was come there came a rich man of Arimathæa named Joseph, who also himself was JESUS's disciple.”—ST. MATT. xxvii. 57.

“An honourable counsellor which also waited for the kingdom of GOD.”—ST. MARK xv. 43.

“He was a good man, and a just.”—ST. LUKE xxiii. 50.

“A disciple of JESUS, but secretly, for fear of the Jews.”—ST. JOHN xix. 38.

CONSIDER A—That CHRIST our LORD, Who about the ninth hour of the day—that is, about three in the afternoon—had yielded up the ghost, did hang at the least two hours dead upon the Cross ; that thou, with the eyes of thy soul, shouldest continually meditate upon Him both alive and dead ; and shouldest never forget this, so great a benefit, His Death.

CONSIDER B—By whom, and by what manner of man, He would be taken down from the Cross ; to wit, by him, whose riches, nobility, and authority, gave courage to demand the Body of CHRIST (for he was rich, noble, and a Decurion ; that is, a Senator of Jerusalem) ; and whose integrity of life commended him unto GOD.

CONSIDER C—The power of the Blood of CHRIST,

which gave courage to a nobleman, and one who was timorous to confess CHRIST openly; and to take Him down from the Cross, with his own hands.

Pray thou our LORD, to confirm thy strength to perform those things courageously, which seem hard and difficult to nature.

CONSIDER D—What manner of man CHRIST would have thee to be, that He might commend His Body unto thee, and that thou mightest preserve It profitably, in the sepulchre of thy heart.

(a) "*Rich*;" not to the world, lest thou fall into the snare of the devil; but having thy treasure laid up in Heaven.

(b) "*Honourable*;" a worthy son of GOD.

(c) "*A counsellor*;" that thou shouldest order thy life, according to the wholesome counsels of GOD.

(d) "*Of Arimathæa*;" a city of Judæa, which was the country of the prophet Samuel. Arimathæa signifieth "high," and Judæa, or Jewry, "confession and praise;" that thou shouldest always be conversant, with thy mind, in the High Heavens; that is, in the country of the Saints, and confess thy sins unto GOD; and sing praises unto Him, with His Holy Angels.

(e) "*Joseph*;" which was the name of that Patriarch, who long before prepared with great pomp, the funeral of his father Jacob; and the name also of the Virgin's spouse, who was the first man who took the Infant JESUS in his arms, and cherished, and brought Him up. This name signifieth "increase;" for GOD would have thee to increase

in virtues; to proceed in devotion; and, with great charity always to help thy neighbours.

(f) "*A good man*;" that, in thyself, thou shouldest be endued with grace, and lead an unspotted life.

(g) "*Just*;" and upright towards thy neighbour.

(h) "*A Disciple of JESUS*;" to whose Doctrine and Rule thou must conform thy life.

(i) "*Secretly*;" that, for fear of the devils, who always lie in wait against good works, thou dost never vaunt of thy good deeds, nor seek vain glory by them.

Pray thou our LORD, to endue thee with these ornaments, that thou mayest worthily receive His Holy Body.

## 2.

"The same had not consented to the counsel and deed of them . . . who also himself waited for the kingdom of GOD.—ST. LUKE xxiii. 51.

"Came and went in boldly unto Pilate and craved the Body of JESUS. And Pilate marvelled if He were already dead; and calling unto him the centurion he asked him whether He had been any while dead. And when he knew it of the centurion, he gave the Body to Joseph.—ST. MARK xv. 43-45; ST. MATT. xxvii. 58; ST. JOHN xix. 38.

CONSIDER A—Four other qualities of Joseph, which it is necessary for thee to imitate, if thou wilt have the Body of CHRIST profitably committed unto thee.

(a) Not to consent to the counsel and deed of the wicked.

(b) To wait for the kingdom of GOD, and to think long of the Heavenly Country.

(c) To perform those things constantly, which advance the glory of GOD.

(d) To crave the Body of JESUS ; that is, never to be separated from the Church, the mystical Body of CHRIST ; and to come with great devotion to the Holy Eucharist.

CONSIDER B—How much it doth profit a man to avoid the society and company of wicked men ; for he, who fleeth from evil, shall easily be brought to do good.

CONSIDER C—That he, who waiteth for the kingdom of GOD, ought most of all to flee wicked company. Therefore, if thou seekest this kingdom, forsake quickly the world, and all that is in the world. For the Blessed Apostle teacheth, "*all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world*" (1 St. John ii. 16).

CONSIDER D—That "*Pilate marvelled ;*" whereby thou mayest understand that our LORD suffered much more grievous pains than either of the Evangelists did express, or our understanding can conceive. For, whereas crucified persons lived three whole days, and CHRIST lived little above three hours on the Cross ; it appeareth plainly, that more torments were inflicted upon Him, than commonly was upon other crucified persons.

Give thou thanks to thy Spouse for His great bounty ; and offer up thyself likewise freely to His love and service.

CONSIDER E—That the Holy Body of JESUS was required of Pilate, a heathen ; that thou mayest not



marvel, if, in the Church, the same Sacred Body and other Holy Mysteries, be committed sometimes to the distribution of wicked men.

Pray thou our LORD, to deliver His Body unto thee, that through any fault of thine, It may never be taken from thee.

## 3.

“And he bought fine linen, and took Him down, and wrapped Him in the linen.”—ST. MARK xv. 46; ST. MATT. xxvii. 59; ST. LUKE xxiii. 53.

CONSIDER A—With what reverence this holy senator came to the Cross, pulled out the nails with his own hands, and took down the Holy Body from the Cross; St. John, perhaps, and the women, but specially our LORD’s Mother, running to help him, all coming near and beholding His Sacred Countenance, upon Which the Angels desire to look. What words do they utter? what sighs do they send forth? what tears do they pour out? Behold then, His Mother lifting up her hands, and earnestly desiring her Son’s Body of Joseph, and receiving It reverently.

Come thou to the Virgin, and comfort her, who lamented every Wound. For, although, contrary to the custom of parents, she refrained from unseemly crying, and womanish gestures; yet, she felt the inward grief of mind, and a most sharp sword piercing her heart.

CONSIDER B—That Joseph bought a clean piece of linen, wherein the Body of JESUS should be wrapped;

instead whereof, thou oughtest to have a clean conscience, bought with the price of penance, and made fit to receive the Body of CHRIST.

CONSIDER C—That no mention is here made of the servants ; because holy men do those things themselves, which pertain to the service of GOD ; and by their servants they despatch their worldly business ; whereas, contrariwise, wicked men do GOD's service by their deputies, applying themselves wholly to temporal affairs. But let such men take heed, lest by their deputies, these obtain eternal glory, and by themselves be thrown into everlasting fire.

Pray thou our LORD, to make thy conscience a worthy shroud to receive His Sacred Body.





## XLIX. MEDITATION.

## THE BURIAL OF OUR LORD.

## I.

“And there also came Nicodemus, which at the first came to JESUS by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the Body of JESUS, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.”—ST. JOHN xix. 39, 40.

CONSIDER A—How much Nicodemus profited by this Blood of CHRIST, Which was shed. He came before to JESUS in the night, now openly ; then he brought nothing but questions and words, now he bringeth precious spices, and helpeth to bury Him ; that thou mayest learn to increase in virtues, and to shake off all base and servile fear.

CONSIDER B—That neither of them came without their gifts. For Joseph brought fine linen, and a noble sepulchre. And Nicodemus brought myrrh and aloes, in great plenty, for the use of the dead Body.

(a) That thou shouldest not say with Judas, “*To what purpose is this waste ?*” when thou seest much spent about the honour and service of GOD.

(b) That thou, by their example, shouldest bring thy gifts to CHRIST, Who died for thee, and offer up all thy labours to His honour.

CONSIDER C—What manner of duty they did to the Holy Body of our LORD.

(a) When It was taken down, all of them, together with the Mother of our LORD, stood reverently beholding, and contemplating the same Body with their eyes and minds. And here again, ponder with thyself what tears they shed, what words they spake, and what thoughts they had ; and, casting away all vain fear, come near, and join thy words and prayers unto theirs. Behold this Chink of the Wall (the Wound, I mean, of His Side) ; behold the Holes of the Rock (the Four Wounds of His Hands and Feet) ; behold the Crown of Thorns, remaining yet upon His Holy Head, woven with many boughs ; behold, likewise, His whole Body, blue with stripes, and torn with wounds.

Pray our LORD—

(1) To hide thee in these Holes of the Rock, and in this Chink of the Wall ; that thou never thinkest nor desirest anything, which tendeth not to the glory of Him Crucified.

(2) That He never look upon thee, but through these Wounds or windows of His Hands, Feet, and Side ; nor have any other prospect, but through these crannies, that is, these Wounds of His whole Body and Head, through which He cannot see but with mercy.

(b) They took off His Crown of Thorns from His Head ; and perhaps being tangled in His Hair, and sticking in the Flesh, and joints of the Bones, they hardly plucked out the thorns entire ; and, taking a bason, they reverently

washed off the spittings, Blood, and filth, which stuck unto the same.

(c) With great honour they washed, according to the custom of the Jews, the Holy Body of our LORD, and gathered together the most holy and sacred Relics, and kept them with great care.

(d) They wrapped the Body in the linen, and, after the manner of the Jews, covered It over with spices.

Mark thou everything, and convert it to thine own benefit. Thy LORD is bound, Who looseth thee bounden ; His Hands are bound, lest they punish thee ; His Feet are bound, lest they run to revenge ; His Face is covered, lest He see the foulness of thy sins.

Pray unto Him, to season thee with the spices of virtues, and to bury thee together with Him.

2.

“ Now in the place where He was crucified there was a garden ; and in the garden a new sepulchre, wherein was never man yet laid. There laid they JESUS therefore because of the Jews’ preparation day ; for the sepulchre was nigh at hand.”—ST. JOHN xix. 41, 42.

“ That was hewn in stone.”—ST. LUKE xxiii. 53.

“ Which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.”—ST. MARK xv. 46.

“ And he rolled a great stone to the door of the sepulchre, and departed.”—ST. MATT. xxvii. 60.

CONSIDER A—That CHRIST our LORD was not left without a sepulchre, but was buried like unto others.

(a) That He might seem to have omitted nothing pertaining unto men.

(b) That thou, being buried with Him, shouldest neither regard nor know those things which are done in the world.

CONSIDER B—That the Prophet foretold (Isaiah xi. 10), that “*His Rest should be glorious.*” This may be taken in three ways :—

(a) For this Sepulchre, whereof we now speak, which being cut out in the rock, was reserved for an honourable man. Which was made more glorious, because two senators, noblemen, and one of them a master in Israel and a Doctor of the Law, executed the office of burial, with their own hands; and because none but just and holy men touched the Sacred Body of CHRIST, Which, with great cost, they anointed and seasoned.

(b) For His Sepulchre in the Church, where the True Body of CHRIST, living indeed, yet like unto His dead Body, is found under the form of dry and unmovable Bread, the silver and golden vessels being as it were a sepulchre, where It is kept. And this Sepulchre is glorious, because it is reason, that we exhibit to This Body That once died for us, as much honour and glory as lieth in the power of man to give.

(c) For the Sepulchre of our hearts and bodies, wherein, communicating, we receive the Holy Host, for as often as we receive this Heavenly Bread, by this very action, “*we do show the LORD’S Death till He come*” (1 Cor. xi. 26). Let this Sepulchre therefore be also glorious; to wit, illuminated with the grace of GOD, and adorned with all virtues, for “*the King’s Daughter is all*

*glorious within*" (Ps. xlv. 14), and our LORD, by His coming, addeth a greater brightness unto our souls.

CONSIDER C—With what funeral solemnity our LORD was carried to His Sepulchre, where the holy men did bear Him, and His Mother, and the holy women, and His Disciple St. John, followed Him. Therefore, as often as thou shall see the Holy Host carried in procession, imagine that thou dost follow this Body of CHRIST to burial; and, remembering His Passion and Death, commend thyself, and the necessities of the whole commonwealth unto Him by the Same.

Pray also thy LORD, to give unto thy heart the strength and constancy of a stone or rock, and to prepare a Sepulchre therein for Himself, where He may "*rest at noon*," and graciously suppress the heat of thy temptations.

## 3.

"And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre."—ST. MATT. xxvii. 61.

"Beheld where He was laid."—ST. MARK xv. 47.

"And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His Body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment."—ST. LUKE xxiii. 55, 56.

CONSIDER A—The sorrow, both of the other women, and also of the Mother of CHRIST, when they must be drawn from the sight of so sweet a LORD. There seemeth to be no mention made of the Virgin Mary, not because she was absent, but because she, who stood by Him at

His Death, could not be absent herself, from this office and duty.

CONSIDER B—These women sat over against the Sepulchre, and diligently marked what was done.

(a) That thou, in all thy needs, should fly to the Holy Eucharist of CHRIST ; and sitting, as it were, by the Sepulchre of our LORD, meditating and pondering on His Death and Passion, shouldest show forth all thy griefs, and receive remedy and comfort for thine afflictions.

(b) That thou, with these women, shouldest mark where the Body of JESUS was laid.

(1) *In a Garden* ; both because by the Death of our LORD, the way is open to the Garden of Delights, from whence we were excluded by the sin of Adam, and also that thou shouldest not lay up thy LORD in any other place than in the flowers of virtues.

(2) *In a New Sepulchre* ; both because He desireth all things to be new in thee, "*for new wine is not put into old bottles*" (St. Matt ix. 17) ; and also because He came to make all things new.

(3) *In which never man was yet laid* ; lest perhaps, not CHRIST but some other might be said to have risen from the dead, and that thou shouldest suffer no other to rest in the sepulchre of thy heart. For it teaches that our LORD alone will possess thee wholly, and that He will suffer no companion of His Kingdom in thy soul.

(4) "*Out of a Rock* ;" both to take away all suspicion of the stealing away of His Body, and also because from henceforth He had determined to pierce the rocky hearts of Gentiles and sinners.



(5) In another's Sepulchre ; that by His Death He might commend that poverty, which He had so often praised in His Life ; for He, Whose Mother had no place wherein to lay her Son, when He was born, and He, Who had not where to lay His Head, when He lived, was buried in another man's Sepulchre, when He Died. Besides, it was convenient that He Who Died not for His Own fault, but for others, should be buried, not in His Own, but in another man's Sepulchre.

(6) "*Nigh at hand* ;" both because no man should say, He was stolen away, if the place had been far off ; and also, because, both alive and dead, our LORD would not be far from His Servants, but always remain among His people.

(7) In the Sepulchre of a "just man ;" both because He died, that He might endue us with Justice ; and also, because no man ought to receive Him in the Holy Communion, but a just man.

CONSIDER G—That the women rested the next day, and ceased from their work and duty, by reason of the Commandment ; whereby the virtue of Obedience is commended unto us, which teacheth us, that for GOD even the service of GOD sometimes is to be omitted ; that is, that many works of devotion and heavenly comforts are to be pretermitted, when the Superior so commandeth.

Pray thou our LORD, that He, Who exercised Obedience even unto death, will grant thee the perfection of that virtue.





## L. MEDITATION.

## THE GUARDING OF THE SEPULCHRE.

## I.

“Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead : so the last error shall be worse than the first.”—ST. MATT. xxvii. 62-64.

CONSIDER A—What the care of these men was upon the Sabbath, and upon this Sabbath also, which was the Solemnity of their Passover ; to wit, to obscure the glory of CHRIST ; and that day, whereon they should speak with GOD, they spend in business, with a profane man ; whom thou dost often imitate, spending thy time in worldly business, when either the Sacraments ought to be handled, or some other thing to be done with GOD.

CONSIDER B—That the Sabbath is not named the next day after the Passover.

(a) Because the true Solemnity of the Sabbath and of the Passover was to be transferred to the next day, by the new Resurrection of CHRIST.

(b) Because Holy Days being profaned by sin, are

not festival and profitable to sinners, but rather hurtful and profane.

CONSIDER C—*Sir (Domine)*. They who refused the Messiah for their LORD and Master, are worthily compelled to accept a vile idolater for their master. For the Devil and the World shall rule over him, over whom CHRIST ruleth not.

CONSIDER D—That CHRIST was called, by the wicked, a “*deceiver*.” For the Devil, even at this day, endeavoureth, by his servants, to persuade that CHRIST is a deceiver; and that they are deceived to errors and wickedness, whom CHRIST doth either convert to the true faith, or exhort to a better kind of life; whereas CHRIST doth deceive no man, but leadeth them from the wide way of hell, to the straight and narrow path of eternal life.

CONSIDER E—That the wicked feared CHRIST when He was dead; how much more, then, ought He to be feared, being alive, and coming with Majesty, to judge both the quick and the dead? Here thou seest two kinds of the Fear of GOD; one, in the Centurion and those who went away smiting their breasts, and, for fear of future evils, thinking of the amendment of their lives; the other, of wicked men, who labour to infringe the counsels of GOD; and this fear is proper to the Devil, and to all the enemies of GOD.

CONSIDER F—That the great care and diligence of these wicked men did much increase the glory of CHRIST. For, by this diligent carefulness of them, the

rumour of the aforesaid Resurrection of CHRIST was the more published, and caused very many to hope and expect the same ; and also, took away all suspicion of stealing Him away, seeing, with such diligence, there was a company of soldiers appointed to watch Him.

CONSIDER G—That they feared, lest the Disciples of CHRIST “ *should steal away* ” His Body.

Do thou receive It openly ; for It is given to thee, born for thee, and crucified for thee ; and pray our LORD, neither to depart from thee Himself, nor to suffer any creature else to take Him from thee.

2.

“ Pilate said unto them, Ye have a watch : go your way, make it as sure as ye can.”—ST. MATT. xxvii. 65.

CONSIDER A—That Pilate, who had once consented with the Jews to the Death of CHRIST, did now assign them a guard ; to wit, the garrison soldiers appointed for the watching of the City. For whosoever doth once yield to the wile of the wicked, shall hardly withdraw himself after from their will and importunity ; whereof they have experience, who entangle themselves with the unlawful love of women ; and the Devil also, having once got the upper hand, bringeth men into miserable bondage.

CONSIDER B—That Pilate, who before had diligently defended the cause of CHRIST, doth now conspire with the Jews against the glory of CHRIST. “ *Go your way,* ” saith he, “ *make it as sure as ye can,* ” that is, be diligent

in watching Him ; for a man doth easily fall out of one sin into another, that he also become an author and provoker of sin in others.

CONSIDER C—That Pilate, when he heard mention made of His Resurrection, waxed afraid, both of the inconsistent people, and also of Cæsar, without whose commandment he had condemned an Innocent Man to death. For this is the fruit of sin, that it bringeth fear, care, and disquiet of mind. Therefore, do thou avoid sin ; and, with a secure and quiet conscience, be thankful unto GOD.

## 3.

“ So they went, and made the sepulchre sure, sealing the stone, and setting a watch.”—ST. MATT. xxvii. 66.

CONSIDER A—The diligent watching of the Sepulchre.  
For—

(a) They marked the stone with a seal, lest the soldiers should use any subtilty or deceit.

(b) They appointed a watch, that is, a sufficient number of soldiers ; both because the favourers of CHRIST should be able to offer no violence ; and also, lest a few might fall asleep, and He, in the mean time, be stolen away.

CONSIDER B—That CHRIST permitted them to use all this diligence and industry, that His Resurrection might be more published and known, proved even by the testimony of His enemies. Thou seest—

(a) That there is an admirable treasure of goods

hidden in CHRIST'S Sepulchre; which, by all means, thou oughtest to endeavour to keep.

(*b*) That thy heart, in which thy LORD doth rest, ought to be kept most carefully.

(*c*) That thou needest not to fear the wicked, who by their persecutions do nothing else, but keep and watch the hidden treasure of thy soul; lest by any vanity or pride it should be stolen from thee.

CONSIDER C—That the marks of the wicked are nothing, but impure spots; whereby they labour to infect and pollute the clean creatures of GOD.

Do thou mark thy heart with CHRIST'S seal; and pray Him to guard and preserve thee with His Angels, in His true faith and service; which Almighty GOD grant unto me also, through thine intercessions and prayers.

*Laus CHRISTO, Virginique Matri. Ad majorem DEI gloriam.*



FINIS.









**A Selection**  
from the  
**Recent Publications**  
of  
*Messrs. RIVINGTON*

**Waterloo Place, Pall Mall  
London**



*RIVINGTON'S SELECT LIST.*

---

**Mozley's Parochial and Occasional Sermons.**

*Crown 8vo. 7s. 6d.*

**SERMONS, PAROCHIAL AND OCCASIONAL.**

**By J. B. Mozley, D.D.,**

*Late Canon of Christ Church, and Regius Professor of Divinity in the University of Oxford.*

**Contents.**

The Right Eye and the Right Hand—Temptation treated as Opportunity—The Influences of Habit on Devotion—Thought for the Morrow—The Relief of Utterance—Seeking a Sign—David Numbering the People—The Heroism of Faith—Proverbs—The Teaching of Events—Growing Worse—Our Lord the Sacrifice for Sin—The Parable of the Sower—The Religious Enjoyment of Nature—The Threefold Office of the Holy Spirit—Wisdom and Folly Tested by Experience—Moses, a Leader—The Unjust Steward—Sowing to the Spirit—True Religion, a Manifestation—S. Paul's Exaltation of Labour—Jeremiah's Witness against Idolatry—Isaiah's Estimate of Worldly Greatness—The Shortness of Life—The Endless State of Being—The Witness of the Apostles—Life a Probation—Christian Mysteries, the Common Heritage—Our Lord's Hour—Fear—The Educating Power of Strong Impressions—The Secret Justice of Temporal Providence—Jacob as a Prince Prevailing with God.

---

**Mozley's Essays.**

*Two Vols. 8vo. 24s.*

**ESSAYS, HISTORICAL AND THEOLOGICAL.**

**By J. B. Mozley, D.D.,**

*Late Canon of Christ Church, and Regius Professor of Divinity in the University of Oxford.*

**Contents.**

**VOLUME I.**—Introduction and Memoir of the Author—Lord Strafford—Archbishop Laud—Carlyle's Cromwell—Luther.

**VOLUME II.**—Dr. Arnold—Blanco White—Dr. Pusey's Sermon—The Book of Job—Maurice's Theological Essays—Indian Conversion—The Argument of Design—The Principle of Causation considered in Opposition to Atheistic Theories—In Memoriam—The Author's Articles and Works.

---

**Waterloo Place, London.**

## Practical Reflections on the Gospels.

*Second Edition. Crown 8vo. 4s. 6d.*

### PRACTICAL REFLECTIONS ON EVERY VERSE OF THE HOLY GOSPELS.

By a Clergyman.

With a Preface by H. P. Liddon, D.D.,

*Canon Residentiary of S. Paul's and Ireland Professor at Oxford.*

"We cannot speak too highly of this useful volume. It is a work of little pretence and of great merit. . . . Rather the reflections serve to deepen impressions which the language of the Gospels will have awakened in meditative minds, and exactly serves the purpose of such readers of the Bible as wish to be assisted in drawing inferences from it which may influence their

own daily life and conversation. For the sick and infirm, for such as are unable to read the Gospels with fixed purpose for any length of time, or for busy persons, the book is admirably adapted; while to the preacher, the school teacher, and such as read a portion of Holy Scripture in their family devotions, it will prove to be of no inconsiderable service."—*Guardian*.

## Liddon's Elements of Religion.

*New and Cheaper Edition. Small 8vo. 2s. 6d.; or in Paper Cover, 1s. 6d.*

SOME ELEMENTS OF RELIGION. Lent Lectures.

By Henry Parry Liddon, D.D.,

*Canon Residentiary of S. Paul's, and Ireland Professor at Oxford.*

## Mozley on the Old Testament.

*Second Edition. 8vo. 10s. 6d.*

RULING IDEAS IN EARLY AGES, AND THEIR RELATION TO OLD TESTAMENT FAITH. Lectures delivered to Graduates of the University of Oxford.

By J. B. Mozley, D.D.,

*Late Canon of Christ Church, and Regius Professor of Divinity in the University of Oxford.*

### Contents.

Abraham—Sacrifice of Isaac—Human Sacrifices—Exterminating Wars—Visitations of the sins of Fathers upon Children—Jael—Connection of Jael's Act with the Morality of her Age—Law of Retaliation—Retaliation Law of Goel—The End the Test of a Progressive Revelation—The Manichæans and the Jewish Fathers.

Waterloo Place, London

## Aids to the Inner Life.

32mo, cloth limp, 6d. each; or cloth extra, 1s. each.  
*These Five Volumes, cloth extra, may be had in a Box, price 7s.*

### AIDS TO THE INNER LIFE.

Edited by the Rev. W. H. Hutchings, M.A.,

*Sub-Warden of the House of Mercy, Clewer.*

These books form a Series of works provided for the use of members of the English Church. The process of adaptation is not left to the reader, but has been undertaken with the view of bringing every expression, as far as possible, into harmony with the Book of Common Prayer and Anglican Divinity.

OF THE IMITATION OF CHRIST. In Four Books.  
 By THOMAS À KEMPIS.

THE CHRISTIAN YEAR. Thoughts in Verse for the  
 Sundays and Holy Days throughout the Year.

INTRODUCTION TO THE DEVOUT LIFE. From  
 the French of S. FRANCIS DE SALES, Bishop and  
 Prince of Geneva.

THE HIDDEN LIFE OF THE SOUL. From the  
 French of JEAN NICOLAS GROU.

THE SPIRITUAL COMBAT. Together with the Supple-  
 ment and the Path of Paradise. By LAURENCE SCU-  
 POLI.

"We heartily wish success to this important series, and trust it may command an extensive sale. We are much struck, not only by the excellent manner in which the design has been carried out in the Translations themselves, but also by the way in which Messrs. Rivington have done their part. The type and size of the volumes are precisely what will be found most

convenient for common use. The price at which the volumes are produced is marvellously low. It may be hoped that a large circulation will secure from loss those who have undertaken this scheme for diffusing far and wide such valuable means of advancing and deepening, after so high a standard, the spiritual life."—*Literary Churchman*.

## Lyra Apostolica.

*New and Revised Edition, with red borders, 16mo. 2s. 6d.*

LYRA APOSTOLICA. [Poems by J. W. Bowden, R. H. Froude, J. Keble, J. H. Newman, R. J. Wilberforce, and I. Williams; and a New Preface by Cardinal Newman.]

Waterloo Place, London.

## Goulburn's Collects of the Day.

*Second Edition. Two Vols. Crown 8vo. 16s.*

**THE COLLECTS OF THE DAY:** an Exposition, Critical, and Devotional, of the Collects appointed at the Communion. With Preliminary Essays on their Structure, Sources, and General Character, and Appendices containing Expositions of the Discarded Collects of the First Prayer Book of 1549, and of the Collects of Morning and Evening Prayer.

**By Edward Meyrick Goulburn, D.D.,**

*Dean of Norwich.*

### Contents.

**VOLUME I. BOOK I. *Introductory.***—On the Excellences of the Collects—On the Origin of the word Collect—On the Structure of a Collect, as illustrated by the Collect in the Burial Service—Of the Sources of the Collects: Of the Sacramentary of Leo, of the Sacramentary of Gelasius, of Gregory the Great and his Sacramentary, of the Use of Sarum, and of St. Osmund its Compiler—On the Collects of Archbishop Cranmer—Of the Restoration Collects, and of John Cosin, Prince-Bishop of Durham—Of the Collects, as representing the Genius of the English Church. **BOOK II. Part I. *The Constant Collect.*** Part II. *Collects varying with the Ecclesiastical Season—Advent to Whitsunday.*

**VOLUME II. BOOK II. *contd.***—Trinity Sunday to All Saints' Day. **BOOK III. *On the Collects after the Offertory.*** **APPENDIX A. *Collects in the First Reformed Prayer Book of 1549 which were suppressed in 1552***—The Collect for the First Communion on Christmas Day—The Collect for St. Mary Magdalene's Day (July 22). **APPENDIX B. *Exposition of the Collects of Morning and Evening Prayer***—The Second at Morning Prayer, for Peace—The Third at Morning Prayer, for Grace—The Second at Evening Prayer, for Peace—The Third at Evening Prayer, for aid against all Perils.

*The Volumes may be had separately, 8s. each.*

## Blunt's Key to the Bible.

*New Edition. Small 8vo. 1s. 6d.*

**A KEY TO THE KNOWLEDGE AND USE OF THE HOLY BIBLE.**

**By the Rev. John Henry Blunt, M.A., F.S.A.,**

*Editor of the "Dictionary of Theology," &c. &c.*

**Waterloo Place, London.**

---

**Blunt's History of the Reformation.**

*Fourth Edition. 8vo. 16s.*

**THE REFORMATION OF THE CHURCH OF ENGLAND ; its  
History, Principles, and Results. A.D. 1514-1547.**

**By the Rev. John Henry Blunt, M.A., F.S.A.,**  
*Editor of the "Annotated Book of Common Prayer," etc. etc.*

---

**Blunt's Theological Dictionary.**

*Second Edition. Imperial 8vo. 42s. ; or in half-morocco, 52s. 6d.*

**DICTIONARY OF DOCTRINAL AND HISTORICAL THEOLOGY.**  
By Various Writers.

**Edited by the Rev. John Henry Blunt, M.A., F.S.A.,**  
*Editor of the "Annotated Book of Common Prayer," etc. etc.*

---

**Blunt's Dictionary of Sects.**

*Imperial 8vo. 36s. ; or in half-morocco, 48s.*

**DICTIONARY OF SECTS, HERESIES, ECCLESIASTICAL  
PARTIES, AND SCHOOLS OF RELIGIOUS THOUGHT.**  
By Various Writers.

**Edited by the Rev. John Henry Blunt, M.A., F.S.A.,**  
*Editor of the "Dictionary of Doctrinal and Historical Theology," the  
"Annotated Book of Common Prayer," etc. etc.*

---

**Blunt's Key to the Prayer Book.**

*New Edition. Small 8vo. 1s. 6d.*

**A KEY TO THE KNOWLEDGE AND USE OF THE BOOK OF  
COMMON PRAYER.**

**By the Rev. John Henry Blunt, M.A., F.S.A.,**  
*Editor of the "Annotated Book of Common Prayer," etc. etc.*

---

**Blunt's Key to the Catechism.**

*New Edition. Small 8vo. 1s. 6d.*

**A KEY TO CHRISTIAN DOCTRINE AND PRACTICE, founded  
on the Church Catechism.**

**By the Rev. John Henry Blunt, M.A., F.S.A.,**  
*Editor of the "Annotated Book of Common Prayer," etc. etc.*

---

**Waterloo Place, London.**



## Blunt's Household Theology.

*New Edition. Small 8vo. 3s. 6d.*

HOUSEHOLD THEOLOGY: a Handbook of Religious Information respecting the Holy Bible, the Prayer Book, the Church, the Ministry, Divine Worship, the Creeds, etc. etc.

By the Rev. John Henry Blunt, M.A., F.S.A.,  
*Editor of the "Annotated Book of Common Prayer," etc. etc.*

## Blunt's Directorium Pastorale.

*New Edition, revised. Crown 8vo. 7s. 6d.*

DIRECTORIUM PASTORALE. The Principles and Practice of Pastoral Work in the Church of England.

By the Rev. John Henry Blunt, M.A., F.S.A.,  
*Editor of the "Annotated Book of Common Prayer," etc. etc.*

## The Prayer Book in Latin.

*With Rubrics in Red. Small 8vo. 7s. 6d.*

LIBER PRECUM PUBLICARUM ECCLESIAE ANGLICANÆ.

A Gulielmo Bright, S.T.P.,

*Edis Christi apud Oxon. Canonico, Historia Ecclesiastica, Professore Regio,*  
et

Petro Goldsmith Medd, A.M.,

*Collegii Universitatis apud Oxon. Socio Seniore,*

LATINE REDDITUS. Editio Tertia, cum Appendice.

[In hac Editione continentur Versiones Latinæ—1. Libri Precum Publicarum Ecclesiæ Anglicanæ; 2. Liturgiæ Primæ Reformatæ; 3. Liturgiæ Scoticanæ; 4. Liturgiæ Americanæ.]

## The Book of Church Law.

*Third Edition, revised. Crown 8vo. 7s. 6d.*

THE BOOK OF CHURCH LAW: being an Exposition of the Legal Rights and Duties of the Parochial Clergy and the Laity of the Church of England.

By the Rev. John Henry Blunt, M.A., F.S.A.  
Revised by Walter G. F. Phillimore, D.O.L.,  
*Barrister-at-Law, and Chancellor of the Diocese of Lincoln.*

Waterloo Place, London.

---

**Key to Church History (Ancient).**

*New Edition. Small 8vo. 1s. 6d.*

**A KEY TO THE KNOWLEDGE OF CHURCH HISTORY  
(ANCIENT).**

**Edited by the Rev. John Henry Blunt, M.A., F.S.A.,**  
*Editor of the "Annotated Book of Common Prayer," etc. etc.*

---

**Key to Church History (Modern).**

*New Edition. Small 8vo. 1s. 6d.*

**A KEY TO THE KNOWLEDGE OF CHURCH HISTORY  
(MODERN).**

**Edited by the Rev. John Henry Blunt, M.A., F.S.A.**  
*Editor of the "Annotated Book of Common Prayer," etc. etc.*

---

**Norris's Key to the Gospels.**

*New Edition. Small 8vo. 1s. 6d.*

**A KEY TO THE NARRATIVE OF THE FOUR GOSPELS.**

**By the Rev. John Pilkington Norris, D.D.,**  
*Archdeacon of Bristol, and Examining Chaplain to the Bishop of Manchester.*

---

**Norris's Key to the Acts.**

*New Edition. Small 8vo. 1s. 6d.*

**A KEY TO THE NARRATIVE OF THE ACTS OF THE APOSTLES.**

**By the Rev. John Pilkington Norris, D.D.,**  
*Archdeacon of Bristol, and Examining Chaplain to the Bishop of Manchester*

---

**Norris's Manual of Confirmation.**

*18mo. 1s. 6d.*

**EASY LESSONS ADDRESSED TO CANDIDATES FOR CON-  
FIRMATION.**

**By John Pilkington Norris, D.D.**  
*Archdeacon of Bristol, and Examining Chaplain to the Bishop of Manchester.*

---

**Waterloo Place, London.**

## Fletcher's Prayers and Meditations.

*New Edition, with Rubrics in Red. Royal 32mo. 2s. 6d.*

### PRAYERS AND MEDITATIONS FOR THE HOLY COMMUNION.

By Josephine Fletcher.

With a Preface by C. J. Ellicott, D.D.,

*Lord Bishop of Gloucester and Bristol.*

*An Edition without the Red Rubrics. 32mo. 1s.*

## Norris's Rudiments of Theology.

*Second Edition, revised. Crown 8vo. 7s. 6d.*

### RUDIMENTS OF THEOLOGY. A First Book for Students.

By John Pilkington Norris, D.D.,

*Archdeacon of Bristol, and Examining Chaplain to the Bishop of Manchester.*

#### Contents.

**Part I. Fundamental Doctrines:**—The Doctrine of God's Existence—The Doctrine of the Second Person of the Trinity—The Doctrine of the Atonement—The Doctrine of the Third Person of the Trinity—The Doctrine of the Church—The Doctrine of the Sacraments.

**Part II. The Soteriology of the Bible:**—The Teaching of the Old Testament—The Teaching of the Four Gospels—The Teaching of St. Paul—The Teaching of the Epistle to the Hebrews, of St. Peter and St. John—Soteriology of the Bible (concluded).

**Appendix, Illustrations of Part I. from the Early Fathers:**—On the Evidence of God's Existence—On the Divinity of Christ—On the Doctrine of the Atonement—On the Procession of the Holy Spirit—On the Church—On the Doctrine of the Eucharist—Greek and Latin Fathers quoted or referred to in this volume, in their chronological order—Glossarial Index.

## Kay's The Psalms.

*Third Edition. 8vo. 12s. 6d.*

**THE PSALMS.** Translated from the Hebrew. With Notes, chiefly Exegetical.

By William Kay, D.D.,

*Rector of Great Leighs, late Principal of Bishop's College, Calcutta.*

Waterloo Place, London.

## Newman's Selection from Sermons.

Crown 8vo. 5s.

SELECTION, adapted to the Seasons of the Ecclesiastical Year, from the "Parochial and Plain Sermons" of JOHN HENRY NEWMAN, B.D., sometime Vicar of S. Mary's, Oxford.

Edited by the Rev. W. J. Copeland, B.D.,

Rector of Farnham, Essex.

### Contents.

*Advent*:—Self-denial the Test of Religious Earnestness—Divine Calls—The Ventures of Faith—Watching. *Christmas Day*:—Religious Joy. *New Year's Sunday*:—The Lapse of Time. *Epiphany*:—Remembrance of Past Mercies—Equanimity—The Immortality of the Soul—Christian Manhood—Sincerity and Hypocrisy—Christian Sympathy. *Septuagesima*:—Present Blessings. *Sixagesima*:—Endurance the Christian's Portion. *Quinquagesima*:—Love the One Thing Needful. *Lent*:—The Individuality of the Soul—Life the Season of Repentance—Bodily Suffering—Tears of Christ at the Grave of Lazarus—Christ's Privations a Meditation for Christians—The Cross of Christ the Measure of the World. *Good Friday*:—The Crucifixion. *Easter Day*:—Keeping Fast and Festival. *Easter-Tide*:—Witnesses of the Resurrection—A Particular Providence as Revealed in the Gospel—Christ Manifested in Remembrance—The Invisible World—Waiting for Christ. *Ascension*:—Warfare the Condition of Victory. *Sunday after Ascension*:—Rising with Christ. *Whitsunday*:—The Weapons of Saints. *Trinity Sunday*:—The Mysteriousness of our Present Being. *Sundays after Trinity*:—Holiness Necessary for Future Blessedness—The Religious Use of Excited Feelings—The Self-wise Inquirer—Scripture a Record of Human Sorrow—The Danger of Riches—Obedience without Love as instanced in the Character of Balaam—Moral Consequences of Single Sins—The Greatness and Littleness of Human Life—Moral Effects of Communion with God—The Thought of God the Stay of the Soul—The Power of the Will—The Gospel Palaces—Religion a Weariness to the Natural Man—The World our Enemy—The Praise of Man—Religion Pleasant to the Religious—Mental Prayer—Curiosity a Temptation to Sin—Miracles no Remedy for Unbelief—Jeremiah: a Lesson for the Disappointed—The Shepherd of our Souls—Doing Glory of God in Pursuits of the World.

Waterloo Place, London.

## Newman's Parochial Sermons.

*New Edition. Eight Vols. Crown 8vo. 5s. each. Sold separately.*

PAROCHIAL AND PLAIN SERMONS.

By John Henry Newman, B.D.,

*Formerly Vicar of St. Mary's, Oxford.*

Edited by the Rev. W. J. Copeland, B.D.,

*Rector of Farnham, Essex.*

### Contents.

- Vol. I.**—Holiness necessary for Future Blessedness—The Immortality of the Soul—Knowledge of God's Will without Obedience—Secret Truths—Self-denial the Test of Religious Earnestness—The Spiritual Mind—Sins of Ignorance and Weakness—God's Commandments not Grievous—The Religious Use of exalted Feelings—Profession without Practice—Profession without Hypocrisy—Profession without Ostentation—Promising without Doing—Religious Emotion—Religious Faith Rational—The Christian Mysteries—The Self-wise Inquirer—Obedience the Remedy for Religious Perplexity—Times of Private Prayer—Forms of Private Prayer—The Resurrection of the Body—Witnesses of the Resurrection—Christian Revereence—The Religion of the Day—Scripture a Record of Human Sorrow—Christian Manhood.
- Vol. II.**—On the Church Festivals.—The World's Benefactors (*S. Andrew*)—Faith without Sight (*S. Thomas*)—The Incarnation (*Christmas Day*)—Martyrdom (*S. Stephen*)—Love of Relations and Friends (*S. John*)—The Mind of Little Children (*The Holy Innocents*)—Ceremonies of the Church (*The Circumcision*)—The Glory of the Christian Church (*The Epiphany*)—S. Paul's Conversion viewed in Reference to his Office (*The Conversion of S. Paul*)—Secrecy and Suddenness of Divine Visitations (*The Purification*)—Divine Decrees (*S. Matthias*)—The Reverence due to the Blessed Virgin Mary (*The Annunciation*)—Christ, a Quickening Spirit (*The Resurrection*)—Saving Knowledge (*Monday in Easter Week*)—Self-contemplation (*Tuesday in Easter Week*)—Religious Cowardice (*S. Mark*)—The Gospel Witnesses (*S. Philip and S. James*)—Mysteries in Religion (*The Ascension*)—The Indwelling Spirit (*Pentecost*)—The Kingdom of the Saints (*Monday in Whitsun Week*)—The Kingdom of the Saints (*Tuesday in Whitsun Week*)—The Gospel, a Trust committed to us (*Holy Trinity*)—Tolerance of Religious Error (*S. Bar-*

Waterloo Place, London.

## Newman's Parochial Sermons—*continued.*

*nabas*)—Rebuking Sin (*Nativity of S. John Baptist*)—The Christian Ministry (*S. Peter*)—Human Responsibility (*S. James*)—Guilelessness (*S. Bartholomew*)—The Danger of Riches (*S. Matthew*)—The Powers of Nature (*S. Michael and all Angels*)—The Danger of Accomplishments (*S. Luke*)—Christian Zeal (*S. Simon and S. Jude*)—Use of Saints' Days (*All Saints*).

**Vol. III.**—Abraham and Lot—Wilfulness of Israel in rejecting Samuel—Saul—Early Years of David—Jeroboam—Faith and Obedience—Christian Repentance—Contracted Views in Religion—A Particular Providence as revealed in the Gospel—Tears of Christ at the Grave of Lazarus—Bodily Suffering—The Humiliation of the Eternal Son—Jewish Zeal a Pattern to Christians—Submission to Church Authority—Contest between Truth and Falsehood in the Church—The Church Visible and Invisible—The Visible Church an Encouragement to Faith—The Gift of the Spirit—Regenerating Baptism—Infant Baptism—The Daily Service—The Good Part of Mary—Religious Worship a Remedy for Excitements—Intercession—The Intermediate State.

**Vol. IV.**—The Strictness of the Law of Christ—Obedience without Love, as instanced in the Character of Balaam—Moral Consequences of Single Sins—Acceptance of Religious Privileges compulsory—Reliance on Religious Observances—The Individuality of the Soul—Chastisement amid Mercy—Peace and Joy amid Chastisement—The State of Grace—The Visible Church for the sake of the Elect—The Communion of Saints—The Church a Home for the Lonely—The Invisible World—The Greatness and Littleness of Human Life—Moral Effects of Communion with God—Christ Hidden from the World—Christ manifested in Remembrance—The Gainsaying of Korah—The Mysteriousness of our Present Being—The Ventures of Faith—Faith and Love—Watching—Keeping Fast and Festival.

**Vol. V.**—The Church Seasons (Advent to Quinquagesima).—Worship, a Preparation for Christ's Coming—Reverence, a Belief in God's Presence—Unreal Words—Shrinking from Christ's Coming (*Advent*)—Equanimity—Remembrance of Past Mercies—The Mystery of Godliness—The State of Innocence—Christian Sympathy (*Christmas*)—Righteousness not of us, but in us—The Law of the Spirit—The New Works of the Gospel—The State of Salvation—Transgressions and Infirmities—Sins of Infirmity—Sincerity and Hypocrisy—The

Waterloo Place, London.

## Newman's Parochial Sermons—*continued.*

Testimony of Conscience (*Epiphany*)—Many called, few chosen—Present Blessings (*Septuagesima*)—Endurance, the Christian's Portion—Affliction, a School of Comfort (*Sexagesima*)—The Thought of God, the Stay of the Soul—Love, the one thing needful—The Power of the Will (*Quinquagesima*).

Vol. VI.—The Church Seasons (Lent to Trinity).—Fasting, a Source of Trial—Life, the Season of Repentance—Apostolic Abstinence, a Pattern for Christians—Christ's Privations, a Meditation for Christians—Christ the Son of God made Man—The Incarnate Son, a Sufferer and Sacrifice—The Cross of Christ the Measure of the World (*Lent*)—Difficulty of realizing Sacred Privileges—The Gospel Sign addressed to Faith—The Spiritual Presence of Christ in the Church—The Eucharistic Presence—Faith the Title for Justification—Judaism of the Present Day—The Fellowship of the Apostles (*Easter*)—Rising with Christ—Warfare the Condition of Victory—Waiting for Christ—Subjection of the Reason and Feelings to the Revealed Word (*Ascension*)—The Gospel Palaces—The Visible Temple—Offerings for the Sanctuary—The Weapons of Saints (*Whitsuntide*)—Faith without Demonstration—The Mystery of the Holy Trinity—Peace in Believing (*Trinity*).

Vol. VII.—The Lapse of Time—Religion, a Weariness to the Natural Man—The World our Enemy—The Praise of Men—Temporal Advantages—The Season of Epiphany—The Duty of Self-denial—The Yoke of Christ—Moses the Type of Christ—The Crucifixion—Attendance on Holy Communion—The Gospel Feast—Love of Religion, a new Nature—Religion pleasant to the Religious—Mental Prayer—Infant Baptism—The Unity of the Church—Steadfastness in the Old Paths.

Vol. VIII.—Reverence in Worship—Divine Calls—The Trial of Saul—The Call of David—Curiosity a Temptation to Sin—Miracles no Remedy for Unbelief—Josiah, a Pattern for the Ignorant—Inward Witness to the Truth of the Gospel—Jeremiah, a Lesson for the Disappointed—Endurance of the World's Censure—Doing Glory to God in Pursuits of the World—Vanity of Human Glory—Truth hidden when not sought after—Obedience to God the Way to Faith in Christ—Sudden Conversions—The Shepherd of our Souls—Religious Joy—Ignorance of Evil.

---

Waterloo Place, London.

## Newman's Sermons on Subjects of the Day.

*New Edition. Crown 8vo. 5s.*

SERMONS BEARING UPON SUBJECTS OF THE DAY.

By John Henry Newman, B.D.,

*Sometimes Fellow of Oriel College, Oxford.*

Edited by the Rev. W. J. Copeland, B.D.,

*Rector of Farnham, Essex.*

### Contents.

The Work of the Christian—Saintliness not forfeited by the Penitent—Our Lord's Last Supper and His First—Dangers to the Penitent—The Three Offices of Christ—Faith and Experience—Faith and the World—The Church and the World—Indulgence in Religious Privileges—Connection between Personal and Public Improvement—Christian Nobleness—Joshua, a Type of Christ and His Followers—Elisha, a Type of Christ and His Followers—The Christian Church a continuation of the Jewish—The Principle of Continuity between the Jewish and Christian Churches—The Christian Church an Imperial Power—Sanctity the Token of the Christian Empire—Condition of the Members of the Christian Empire—The Apostolical Christian—Wisdom and Innocence—Invisible Presence of Christ—Outward and Inward Notes of the Church—Grounds for Steadfastness in our Religious Profession—Elijah the Prophet of the Latter Days—Feasting in Captivity—The Parting of Friends.

---

## Newman's Lectures on Justification.

*New Edition. Crown 8vo. 5s.*

LECTURES ON THE DOCTRINE OF JUSTIFICATION.

By John Henry Newman, B.D.,

*Sometimes Fellow of Oriel College, Oxford.*

### Contents.

Faith considered as the Instrument of Justification—Love considered as the Formal Cause of Justification—Primary Sense of the term Justification—Secondary Senses of the term Justification—Misuse of the term Just or Righteous—On the Gift of Righteousness—The Characteristics of the Gift of Righteousness—Righteousness viewed as a Gift and as a Quality—Righteousness the Fruit of our Lord's Resurrection—The Office of Justifying Faith—The Nature of Justifying Faith—Faith viewed relatively to Rites and Works—On Preaching the Gospel—Appendix.

---

Waterloo Place, London.



## Newman's University Sermons.

*New Edition. Crown 8vo. 5s.*

FIFTEEN SERMONS PREACHED BEFORE THE UNIVERSITY OF OXFORD, between A.D. 1826 and 1843.

By John Henry Newman, B.D.,

*Sometime Fellow of Oriel College, Oxford.*

### Contents.

The Philosophical Temper first enjoined by the Gospel—The Influence of Natural and Revealed Religion respectively—Evangelical Sanctity the Perfection of Natural Virtue—The Usurpations of Reason—Personal Influence, the means of Propagating the Truth—Our Justice, as a Principle of Divine Governance—Contest between Faith and Light—Human Responsibility, as Independent of Circumstances—Wilfulness the Sin of Saul—Faith and Reason, contrasted as Habits of Mind—The Nature of Faith in Relation to Reason—Love the Safeguard of Faith against Superstition—Implicit and Explicit Reason—Wisdom, as contrasted with Faith and with Bigotry—The Theory of Developments in Religious Doctrine.

## Mozley on the Miracles.

*Fifth Edition. Crown 8vo. 7s. 6d.*

EIGHT LECTURES ON THE MIRACLES: being the Bampton Lectures for 1865.

By J. B. Mozley, D.D.,

*Late Canon of Christ Church, and Regius Professor of Divinity in the University of Oxford.*

## Mozley's University Sermons.

*Third Edition. Crown 8vo. 7s. 6d.*

SERMONS PREACHED BEFORE THE UNIVERSITY OF OXFORD, AND ON VARIOUS OCCASIONS.

By J. B. Mozley, D.D.,

*Late Canon of Christ Church, and Regius Professor of Divinity, Oxford.*

### Contents.

The Roman Council—The Pharisees—Eternal Life—The Reversal of Human Judgment—War—Nature—The Work of the Spirit on the Natural Man—The Atonement—Our Duty to Equals—The Peaceful Temper—The Strength of Wishes—The Unspoken Judgment of Mankind—The True Test of Spiritual Birth—Ascension Day—Gratitude—The Principle of Emulation—Religion the First Choice—The Influence of Dogmatic Teaching on Education.

Waterloo Place, London.

---

## Percival's Helps for School Life.

*Crown 8vo. 7s. 6d.*

**SOME HELPS FOR SCHOOL LIFE.** Sermons preached at Clifton College, 1862-1879.

**By the Rev. J. Percival, M.A., LL.D.,**

*President of Trinity College, Oxford, and late Head Master of Clifton College.*

### **Contents.**

Corporate Life—Our Attitude and Influence—Putting away Childish Things—Manliness—Lenten Observance, or the Need of Spiritual Discipline—Christ weeping over Jerusalem—Christ bearing His Cross—Christ sacrificing Himself for us—Why am I here?—My Father's Business—The Feeble Character—Progressive Morality—Christian Enlightenment—Parting Reminders—Companionship—Love worketh no ill to his Neighbour—Public Worship—Sunday—Confirmation—Advent—The Unaccomplished Work of Schools—What House will ye build Me—School Memories—Farewell Sermon.

---

## The Prayer Book of Edward VI.

*Small 8vo. 6s.*

**THE FIRST BOOK OF COMMON PRAYER OF EDWARD VI., AND THE ORDINAL OF 1549.** Together with the Order of the Communion, 1548. Reprinted entire.

**Edited by the Rev. Henry Baskerville Walton, M.A.,**  
*Late Fellow and Tutor of Merton College.*

**With Introduction by the Rev. Peter Goldsmith Medd, M.A.,**

*Rector of North Cerney, late Senior Fellow of University College, Oxford.*

---

## The Prayer Book Interleaved.

*Tenth Edition. Small 8vo. 7s. 6d.*

**THE PRAYER BOOK INTERLEAVED.** With Historical Illustrations and Explanatory Notes arranged parallel to the Text.

**By W. M. Campion, D.D., and W. J. Beaumont, M.A.**  
**With a Preface by the Lord Bishop of Winchester.**

---

**Waterloo Place, London.**

**B**

## Goulburn on Everlasting Punishment.

*Second Edition. Crown 8vo. 6s. 6d.*

EVERLASTING PUNISHMENT. Lectures delivered at St. James's Church, Piccadilly, on the six First Sundays after Trinity in the year 1880. With Three Dissertations on Kindred Topics.

By Edward Meyrick Goulburn, D.D.,

*Dean of Norwich.*

### Contents.

Everlasting Punishment not inconsistent with God's Justice—Everlasting Punishment not inconsistent with God's Love—Everlasting Punishment not inconsistent with God's purpose in Creation—Lessons on the Story of the Crucified Malefactors—Scriptural modifications of the difficulty.

---

## Goulburn's Study of Scripture.

*Tenth Edition, revised and enlarged. Small 8vo. 6s. 6d.*

AN INTRODUCTION TO THE DEVOTIONAL STUDY OF THE HOLY SCRIPTURES: with a Prefatory Essay on their Inspiration, and specimens of Meditations on various passages of them.

By Edward Meyrick Goulburn, D.D.,

*Dean of Norwich.*

---

## Goulburn's The Child Samuel.

*Small 8vo. 5s.*

THE CHILD SAMUEL. A Practical and Devotional Commentary on the Birth and Childhood of the Prophet Samuel, as recorded in 1 Sam. i., ii. 1-27, iii. Designed as a Help to Meditation on the Holy Scriptures for Children and Young Persons.

By Edward Meyrick Goulburn, D.D.,

*Dean of Norwich.*

---

Waterloo Place, London.

---

## Goulburn's Gospel of the Childhood.

*Second Edition. Square 16mo. 5s.*

**THE GOSPEL OF THE CHILDHOOD**: a Practical and Devotional Commentary on the Single Incident of our Blessed Lord's Childhood (S. Luke ii. 41 to the end); designed as a Help to Meditation on the Holy Scriptures, for Children and Young Persons.

**By Edward Meyrick Goulburn, D.D.,**  
*Dean of Norwich.*

---

## Goulburn's Holy Catholic Church.

*Second Edition. Crown 8vo. 6s. 6d.*

**THE HOLY CATHOLIC CHURCH**; its Divine Ideal, Ministry, and Institutions. A short Treatise. With a Catechism on each Chapter, forming a Course of Methodical Instruction on the subject.

**By Edward Meyrick Goulburn, D.D.,**  
*Dean of Norwich.*

---

### Contents.

What the Church is, and when and how it was founded—Duty of the Church towards those who hold to the Apostles' doctrine, in separation from the Apostles' fellowship—The Unity of the Church and its Disruption—The Survey of Zion's towers, bulwarks, and palaces—The Institution of the Ministry, and its relation to the Church—The Holy Eucharist at its successive Stages—On the Powers of the Church in Council—The Church presenting, exhibiting, and defending the Truth—The Church guiding into and illustrating the Truth—On the Prayer Book as a Commentary on the Bible—Index.

---

## Goulburn's Pursuit of Holiness.

*Fourth Edition. Small 8vo. 5s.*

**THE PURSUIT OF HOLINESS**: a Sequel to "Thoughts on Personal Religion," intended to carry the Reader somewhat farther onward in the Spiritual Life.

**By Edward Meyrick Goulburn, D.D.,**  
*Dean of Norwich.*

*Also a Cheap Edition, 3s. 6d.*

---

**Waterloo Place, London.**

---

## Goulburn's Thoughts on Personal Religion.

*New Edition. Small 8vo. 6s. 6d.*

THOUGHTS ON PERSONAL RELIGION; being a Treatise on the Christian Life in its Two Chief Elements—Devotion and Practice.

By Edward Meyrick Goulburn, D.D.,  
*Dean of Norwich.*

*Also a Cheap Edition, 3s. 6d.*

*Presentation Edition, elegantly printed on toned Paper.  
Two Vols. Small 8vo. 10s. 6d.*

## Goulburn on the Lord's Supper.

*Sixth Edition. Small 8vo. 6s.*

A COMMENTARY, Expository and Devotional, on the Order of the Administration of the Lord's Supper, according to the Use of the Church of England; to which is added an Appendix on Fasting Communion, Non-communicating Attendance, Auricular Confession, the Doctrine of Sacrifice, and the Eucharistic Sacrifice.

By Edward Meyrick Goulburn, D.D.,  
*Dean of Norwich.*

*Also a Cheap Edition, uniform with "Thoughts on Personal Religion," and "The Pursuit of Holiness." 3s. 6d.*

## Goulburn's Family Prayers.

*New Edition. Large type. Crown 8vo. 3s. 6d.*

FAMILY PRAYERS. Compiled from various sources (chiefly from Bishop Hamilton's Manual), and arranged on the Liturgical Principle.

By Edward Meyrick Goulburn, D.D.,  
*Dean of Norwich.*

*Also a Cheap Edition. 16mo. 1s.*

Waterloo Place, London.

## Luckock's After Death.

*Third Edition. Crown 8vo. 6s.*

**AFTER DEATH.** An Examination of the Testimony of Primitive Times respecting the State of the Faithful Dead, and their Relationship to the Living.

**By Herbert Mortimer Luckock, D.D.,**

*Canon of Ely.*

### Contents.

**PART I.**—The Test of Catholicity—The Value of the Testimony of the Primitive Fathers—The Intermediate State—Change in the Intermediate State—Prayers for the Dead: Reasons for Our Lord's Silence on the Subject—The Testimony of Holy Scripture—The Testimony of the Catacombs—The Testimony of the Early Fathers—The Testimony of the Primitive Liturgies—Prayers for the Pardon of Sins of Infirmary, and the Effacement of Sinful Stains—The Inefficacy of Prayer for those who died in wilful unrepented Sin.

**PART II.**—Primitive Testimony to the Intercession of the Saints—Primitive Testimony to the Invocation of the Saints—The Trustworthiness of the Patristic Evidence for Invocation tested—The Primitive Liturgies and the Roman Catacombs—Patristic Opinions on the extent of the Knowledge possessed by the Saints—The Testimony of Holy Scripture upon the same Subject—The Beatific Vision not yet attained by any of the Saints—Conclusions drawn from the foregoing Testimony.

**SUPPLEMENTARY CHAPTERS.**—(a.) Is a fuller Recognition of the Practice of Praying for the Dead desirable or not?—(b.) Is it lawful or desirable to practise Invocation of Saints in any form or not?—Table of Fathers, Councils, etc.—Passages of Scriptures explained or quoted—General Index.

---

## The Compendious Annotated Prayer Book.

*Crown 8vo. 10s. 6d.*

**THE COMPENDIOUS EDITION OF THE ANNOTATED BOOK OF COMMON PRAYER,** forming a concise Commentary on the Devotional System of the Church of England.

**Edited by the Rev. John Henry Blunt, M.A., F.S.A.,**  
*Editor of the "Dictionary of Sects and Heresies," etc. etc.*

---

**Waterloo Place, London.**

## Goulburn's Devotional Forms.

*Fourth Edition. 32mo. 1s. 6d.*

SHORT DEVOTIONAL FORMS, FOR MORNING, NIGHT, AND MIDNIGHT, and for the Third, Sixth, Ninth Hours, and Eventide of each Day of the Week. Arranged to meet the Exigencies of a Busy Life.

By Edward Meyrick Goulburn, D.D.,  
*Dean of Norwich.*

## Fénelon's Spiritual Letters to Men.

*16mo. 2s. 6d.*

SPIRITUAL LETTERS TO MEN. BY ARCHBISHOP FÉNELON.

By the Author of "Life of Fénelon," "Life of S. Francis de Sales," etc. etc.

## Fénelon's Spiritual Letters to Women.

*16mo. 2s. 6d.*

SPIRITUAL LETTERS TO WOMEN. BY ARCHBISHOP FÉNELON.

By the Author of "Life of S. Francis de Sales," "Life of Fénelon," etc. etc.

## S. Bonaventure's Life of Christ.

*Crown 8vo. 7s. 6d.*

THE LIFE OF CHRIST.

By S. Bonaventure.

Translated and Edited by the  
Rev. W. H. Hutchings,

*Sub-Warden of the House of Mercy, Clewer.*

"The whole volume is full of gems and rich veins of thought, and whether as a companion to the preacher or to those who seek food for their daily meditations, we can scarcely imagine a more acceptable book."—*Literary Churchman.*

Waterloo Place, London.

## Knox Little's Mystery of the Passion.

*New Edition. Crown 8vo. 3s. 6d.*

THE MYSTERY OF THE PASSION OF OUR MOST HOLY REDEEMER. [Five Sermons delivered in S. Paul's Cathedral in Passion Week, to which are added five others on the same subject, preached in Holy Week and Eastertide 1881.]

By the Rev. W. J. Knox Little, M.A.,  
*Canon of Worcester, and Rector of St. Alban's, Manchester.*

## Knox Little's Christian Life.

*Second Edition. Crown 8vo. 3s. 6d.*

CHARACTERISTICS AND MOTIVES OF THE CHRISTIAN LIFE.  
Ten Sermons preached in Manchester Cathedral in Lent and Advent 1877.

By the Rev. W. J. Knox Little, M.A.,  
*Canon of Worcester, and Rector of St. Alban's, Manchester.*

### Contents.

Christian Work—Christian Advance—Christian Watching—Christian Battle—Christian Suffering—Christian Joy—For the Love of Man—For the sake of Jesus—For the Glory of God—The Claims of Christ.

## Knox Little's Manchester Sermons.

*Second Edition. Crown 8vo. 7s. 6d.*

SERMONS PREACHED FOR THE MOST PART IN MANCHESTER.

By the Rev. W. J. Knox Little, M.A.,  
*Canon of Worcester, and Rector of St. Alban's, Manchester.*

### Contents.

The Soul instructed by God—The Claim of God upon the Soul—The Supernatural Powers of the Soul—The Soul in its Inner Life—The Soul in the World and at the Judgment—The Law of Preparation—The Principle of Preparation—The Temper of Preparation—The Energy of Preparation—The Soul's Need and God's Nature—The Martyr of Jesus—The Secret of Prophetic Power—The Law of Sacrifice—The Comfort of God—The Symbolism of the Cross—The Beatitude of Mary, the Mother of the Lord.

Waterloo Place, London.



## Williams on the Apocalypse.

*New Edition. Crown 8vo. 5s.*

THE APOCALYPSE. With Notes and Reflections.

By the Rev. Isaac Williams, B.D.,

*Formerly Fellow of Trinity College, Oxford.*

## Williams on the Epistles and Gospels.

*New Edition. Two Vols. Crown 8vo. 5s. each.  
Sold separately.*

SERMONS ON THE EPISTLES AND GOSPELS FOR THE SUNDAYS AND HOLY DAYS THROUGHOUT THE YEAR.

By the Rev. Isaac Williams, B.D.,

*Author of a "Devotional Commentary on the Gospel Narrative."*

## Williams's Female Scripture Characters.

*New Edition. Crown 8vo. 5s.*

FEMALE CHARACTERS OF HOLY SCRIPTURE. A Series of Sermons.

By the Rev. Isaac Williams, B.D.,

*Formerly Fellow of Trinity College, Oxford.*

### Contents.

Eve—Sarah—Lot's Wife—Rebekah—Leah and Rachel—Miriam—Rahab—Deborah—Ruth—Hannah—The Witch of Endor—Bathsheba—Rizpah—The Queen of Sheba—The Widow of Zarephath—Jezebel—The Shunammite—Esther—Elisabeth—Anna—The Woman of Samaria—Joanna—The Woman with the Issue of Blood—The Woman of Canaan—Martha—Mary—Salome—The Wife of Pilate—Dorcas—The Blessed Virgin.

## Williams's Old Testament Characters.

*New Edition. Crown 8vo. 5s.*

THE CHARACTERS OF THE OLD TESTAMENT. A Series of Sermons.

By the Rev. Isaac Williams, B.D.,

*Formerly Fellow of Trinity College, Oxford.*

Waterloo Place, London.

---

**Williams's Devotional Commentary.**

*New Edition. Eight Vols. Crown 8vo. 5s. each.  
Sold separately.*

**A DEVOTIONAL COMMENTARY ON THE GOSPEL NARRATIVE.**

**By the Rev. Isaac Williams, B.D.,**

*Formerly Fellow of Trinity College, Oxford.*

THOUGHTS ON THE STUDY OF THE HOLY GOSPELS.

A HARMONY OF THE FOUR EVANGELISTS.

OUR LORD'S NATIVITY.

OUR LORD'S MINISTRY (Second Year).

OUR LORD'S MINISTRY (Third Year).

THE HOLY WEEK.

OUR LORD'S PASSION.

OUR LORD'S RESURRECTION.

---

**Voices of Comfort.**

*Fifth Edition. Crown 8vo. 7s. 6d.*

**VOICES OF COMFORT.**

**Edited by the Rev. Thomas Vincent Fosbery, M.A.**

*Sometime Vicar of St. Giles's, Reading.*

[This Volume of prose and poetry, original and selected, aims at revealing the fountains of hope and joy which underlie the griefs and sorrows of life.

It is so divided as to afford readings for a month. The keynote of each day is given by the title prefixed to it, such as: "The Power of the Cross of Christ, Day 6. Conflicts of the Soul, Day 17. The Communion of Saints, Day 20. The Comforter, Day 22. The Light of Hope, Day 25. The Coming of Christ, Day 28." Each day begins with passages of Holy Scripture. These are followed by articles in prose, which are succeeded by one or more short prayers. After these are poems or passages of poetry, and then very brief extracts in prose or verse close the section. The book is meant to meet, not merely cases of bereavement or physical suffering, but "to minister specially to the hidden troubles of the heart, as they are silently weaving their dark threads into the web of the seemingly brightest life."]

---

**Waterloo Place, London.**

## Body's Life of Temptation.

*Fifth Edition. Crown 8vo. 4s. 6d.*

THE LIFE OF TEMPTATION. A Course of Lectures delivered in substance at St. Peter's, Eaton Square; also at All Saints', Margaret Street.

By the Rev. George Body, B.A.,  
*Rector of Kirkby Misperton.*

### Contents.

The Leading into Temptation—The Rationale of Temptation—Why we are Tempted—Safety in Temptation—With Jesus in Temptation—The End of Temptation.

## Body's Life of Justification.

*Fourth Edition. Crown 8vo. 4s. 6d.*

THE LIFE OF JUSTIFICATION. A Series of Lectures delivered in substance at All Saints', Margaret Street.

By the Rev. George Body, B.A.,  
*Rector of Kirkby Misperton.*

### Contents.

Justification the Want of Humility—Christ our Justification—Union with Christ the Condition of Justification—Conversion and Justification—The Life of Justification—The Progress and End of Justification.

## Hutchings's Mystery of the Temptation.

*Crown 8vo. 4s. 6d.*

THE MYSTERY OF THE TEMPTATION: a Course of Lectures.

By the Rev. W. H. Hutchings, M.A.,  
*Sub-Warden of the House of Mercy, Clewer.*

### Contents.

The Entrance into the Temptation—The Fast—The Personality of Satan—The First Temptation—The Second Temptation—The Third Temptation—The End of the Temptation.

Waterloo Place, London.

---

## The Treasury of Devotion.

*New Edition, 18mo, 2s. 6d.; limp Cloth, 2s.; or bound with the Book of Common Prayer, 3s. 6d.*

THE TREASURY OF DEVOTION: a Manual of Prayers for General and Daily Use.

Compiled by a Priest.

Edited by the Rev. T. T. Carter, M.A.,

*Also an Edition in Large Type. Crown 8vo. 5s.*

---

## The Star of Childhood.

*Third Edition. Royal 16mo. 2s. 6d.*

THE STAR OF CHILDHOOD: a First Book of Prayers and Instruction for Children.

Compiled by a Priest.

Edited by the Rev. T. T. Carter, M.A.,

With Illustrations reduced from Engravings by FRA ANGELICO.

---

## The Guide to Heaven.

*New Edition. 18mo. 1s. 6d.; Cloth limp, 1s.*

THE GUIDE TO HEAVEN: a Book of Prayers for every Want. (For the Working Classes.)

Compiled by a Priest.

Edited by the Rev. T. T. Carter, M.A.,

*An Edition in Large Type. Crown 8vo. 1s. 6d.; Cloth limp, 1s.*

---

## Lear's For Days and Years.

*Second Edition. 16mo. 2s. 6d.*

FOR DAYS AND YEARS. A Book containing a Text, Short Reading, and Hymn for every Day in the Church's Year.

Selected by H. L. Sidney Lear.

---

Waterloo Place, London

## Adams's Warnings of Holy Week.

*Seventh Edition. Small 8vo. 4s. 6d.*

WARNINGS OF THE HOLY WEEK, ETC.: being a Course of Parochial Lectures for the Week before Easter and the Easter Festivals.

By the Rev. William Adams, M.A.,  
*Author of "Sacred Allegories," etc.*

## Moberly's Plain Sermons.

*Third Edition. Crown 8vo. 5s.*

PLAIN SERMONS, PREACHED AT BRIGHSTONE.

By George Moberly, D.C.L.,  
*Bishop of Salisbury.*

### Contents.

Except a man be born again—The Lord with the Doctors—The Draw-Net—I will lay me down in peace—Ye have not so learned Christ—Trinity Sunday—My Flesh is Meat indeed—The Corn of Wheat dying and multiplied—The Seed Corn springing to new life—I am the Way, the Truth, and the Life—The Ruler of the Sea—Stewards of the Mysteries of God—Ephphatha—The Widow of Nain—Josiah's discovery of the Law—The Invisible World: Angels—Prayers, especially Daily Prayers—They all with one consent began to make excuse—Ascension Day—The Comforter—The Tokens of the Spirit—Elijah's Warning, Fathers and Children—Thou shalt see them no more for ever—Baskets full of fragments—Harvest—The Marriage Supper of the Lamb—The Last Judgment.

## Moberly's Great Forty Days.

*Fifth Edition. Crown 8vo. 5s.*

THE SAYINGS OF THE GREAT FORTY DAYS, between the Resurrection and Ascension, regarded as the Outlines of the Kingdom of God. In Five Discourses. With an Examination of Dr. Newman's Theory of Development.

By George Moberly, D.C.L.,  
*Bishop of Salisbury.*

Waterloo Place, London.

## Lear's Weariness.

*Large Type. Small 8vo. 5s.*

WEARINESS. A Book for the Languid and Lonely.

By H. L. Sydney Lear.

*Author of "For Days and Years," "Christian Biographies," etc. etc.*

## Lear's Precious Stones.

*Three Volumes. 32mo. 1s. each; or in Paper Covers, 6d. each.*

Precious Stones, collected by H. L. Sidney Lear.

I. PEARLS—GRACE.

II. RUBIES—NATURE.

III. DIAMONDS—ART.

*Also a Superior Edition, 16mo, with Red Borders, 2s. each.*

## Lear's Christian Biographies.

*Eight Volumes. Crown 8vo. 3s. 6d. each; sold separately.*

By H. L. Sidney Lear.

MADAME LOUISE DE FRANCE, Daughter of Louis XV., known also as the Mother Tèrese de S. Augustin.

A DOMINICAN ARTIST: a Sketch of the Life of the Rev. Père Besson, of the Order of S. Dominic.

HENRI PERREYVE. By A. Gratre. Translated by special permission. With Portrait.

S. FRANCIS DE SALES, Bishop and Prince of Geneva.

THE REVIVAL OF PRIESTLY LIFE IN THE SEVENTEENTH CENTURY IN FRANCE. Charles de Condren—S. Philip Neri and Cardinal de Berulle—S. Vincent de Paul—Saint Sulpice and Jean Jacques Olier.

A CHRISTIAN PAINTER OF THE NINETEENTH CENTURY: being the life of Hippolyte Flandrin.

BOSSUET AND HIS CONTEMPORARIES.

FÉNELON, ARCHBISHOP OF CAMBRAI.

Waterloo Place, London.

**Crake's Edwy the Fair.***Third Edition. Crown 8vo. 3s. 6d.***EDWY THE FAIR ; OR, THE FIRST CHRONICLE OF ÆSCENDUNE. A Tale of the Days of Saint Dunstan.****By the Rev. A. D. Crake, B.A.,***Author of the "History of the Church under the Roman Empire," etc. etc.***Crake's Alfgar the Dane.***Third Edition. Crown 8vo. 3s. 6d.***ALFGAR THE DANE ; OR, THE SECOND CHRONICLE OF ÆSCENDUNE. A Tale.****By the Rev. A. D. Crake, B.A.,***Author of the "History of the Church under the Roman Empire," etc. etc.***Crake's Rival Heirs.***Crown 8vo. 3s. 6d.***THE RIVAL HEIRS ; OR, THE THIRD CHRONICLE OF ÆSCENDUNE.****By A. D. Crake, B.A.,***Author of "History of the Church under the Roman Empire," etc. etc.***Crake's Church History.***New Edition. Crown 8vo. 7s. 6d.***HISTORY OF THE CHURCH UNDER THE ROMAN EMPIRE,  
A.D. 30-476.****By the Rev. A. D. Crake, B.A.****Lear's Here and There.***Crown 8vo. 5s.***HERE AND THERE. Quaint Quotations. A Book of Wit.****Selected by H. L. Sidney Lear,***Author of "For Days and Years," "The Life of S. Francis de Sales," etc. etc.***Waterloo Place, London.**

## Liddon's University Sermons (Second Series).

*Second Edition. Crown 8vo. 5s.*

SERMONS PREACHED BEFORE THE UNIVERSITY OF OXFORD. Second Series, 1868-1880.

By H. P. Liddon, D.D.,

*Canon-Residentiary of St. Paul's, and Ireland Professor.*

### Contents.

Prejudice and Experience—Humility and Truth—Import of Faith in a Creator—Worth of Faith in a Life to Come—Influences of the Holy Spirit—Growth in the Apprehension of Truth—The Life of Faith and the Athanasian Creed—Christ's Service and Public Opinion—Christ in the Storm—Sacerdotalism—The Prophecy of the Magnificat—The Fall of Jericho—The Courage of Faith—The Curse of Meroz—The Gospel and the Poor—Christ and Human Law—The Cure of Low Spirits.

## Liddon's University Sermons (First Series).

*Sixth Edition. Crown 8vo. 5s.*

SERMONS PREACHED BEFORE THE UNIVERSITY OF OXFORD. (FIRST SERIES, 1859-1868.)

By Henry Parry Liddon, D.D., D.C.L.,

*Canon-Residentiary of St. Paul's, and Ireland Professor.*

### Contents.

God and the Soul—The Law of Progress—The Honour of Humanity—The Freedom of the Spirit—Immortality—Humility and Action—The Conflict of Faith with undue Exaltation of Intellect—Lessons of the Holy Manger—The Divine Victim—The Risen Life—Our Lord's Ascension, the Church's Gain—Faith in a Holy Ghost—The Divine Indwelling a Motive to Holiness.

## Liddon's Bampton Lectures.

*Ninth Edition, revised. Crown 8vo. 5s.*

THE DIVINITY OF OUR LORD AND SAVIOUR JESUS CHRIST: being the Bampton Lectures for 1866.

By Henry Parry Liddon, D.D., D.C.L.,

*Canon-Residentiary of St. Paul's, and Ireland Professor.*

Waterloo Place, London.



*Messrs. RIVINGTON also issue the undermentioned  
Lists of their Publications, any of which  
may be had Gratis and Post Free :—*

CLASSIFIED CATALOGUE OF BOOKS SELECTED  
FROM THEIR PUBLICATIONS.

NEW BOOKS AND NEW EDITIONS IN COURSE  
OF PUBLICATION.

A LIST OF EDUCATIONAL WORKS.

3 *Waterloo Place,*

*Pall Mall,*

LONDON.







